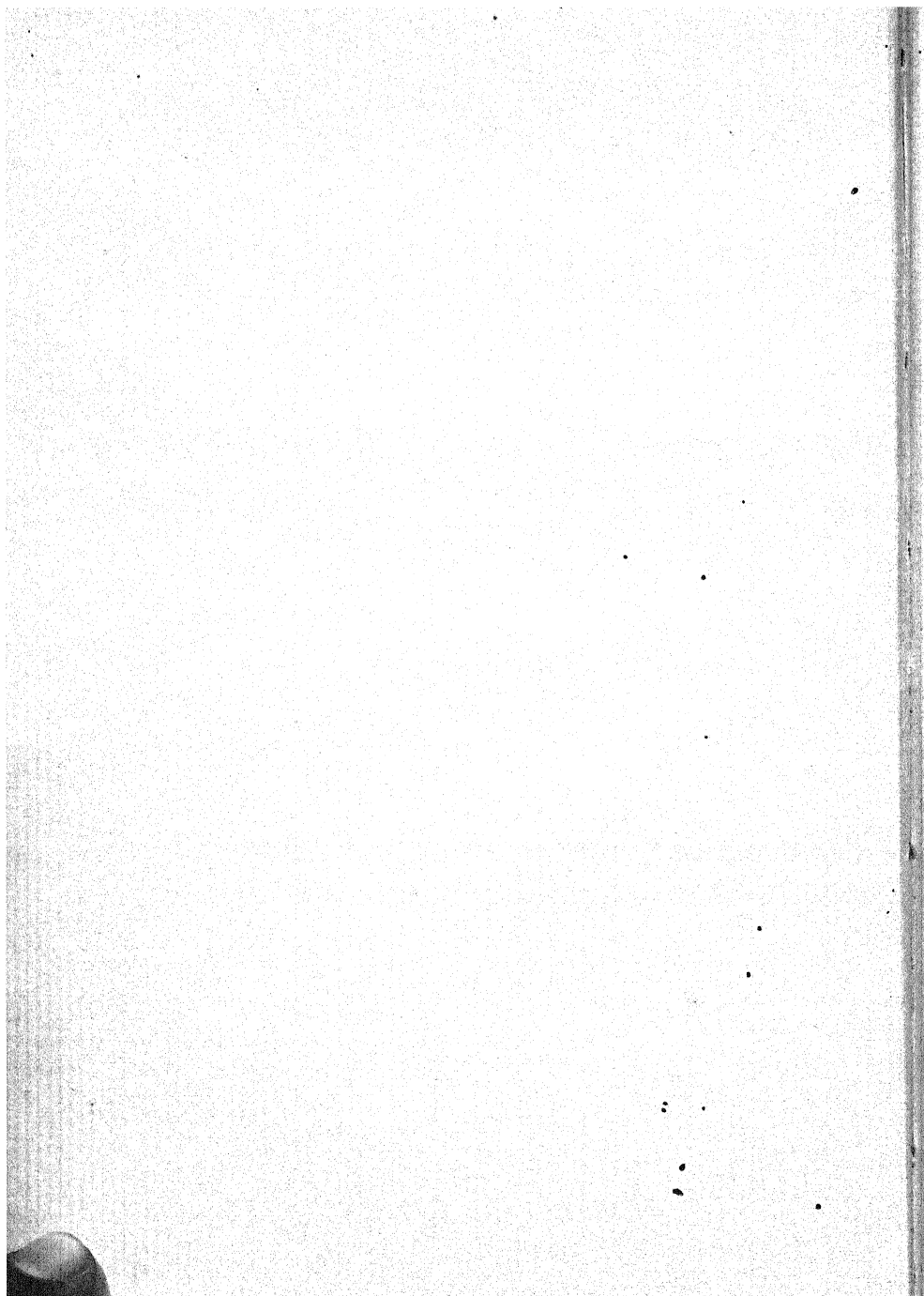


A FEW LEAVES FROM A GREAT BOOK



A FEW LEAVES FROM A GREAT BOOK

BY

JAMES W. JOHNSON



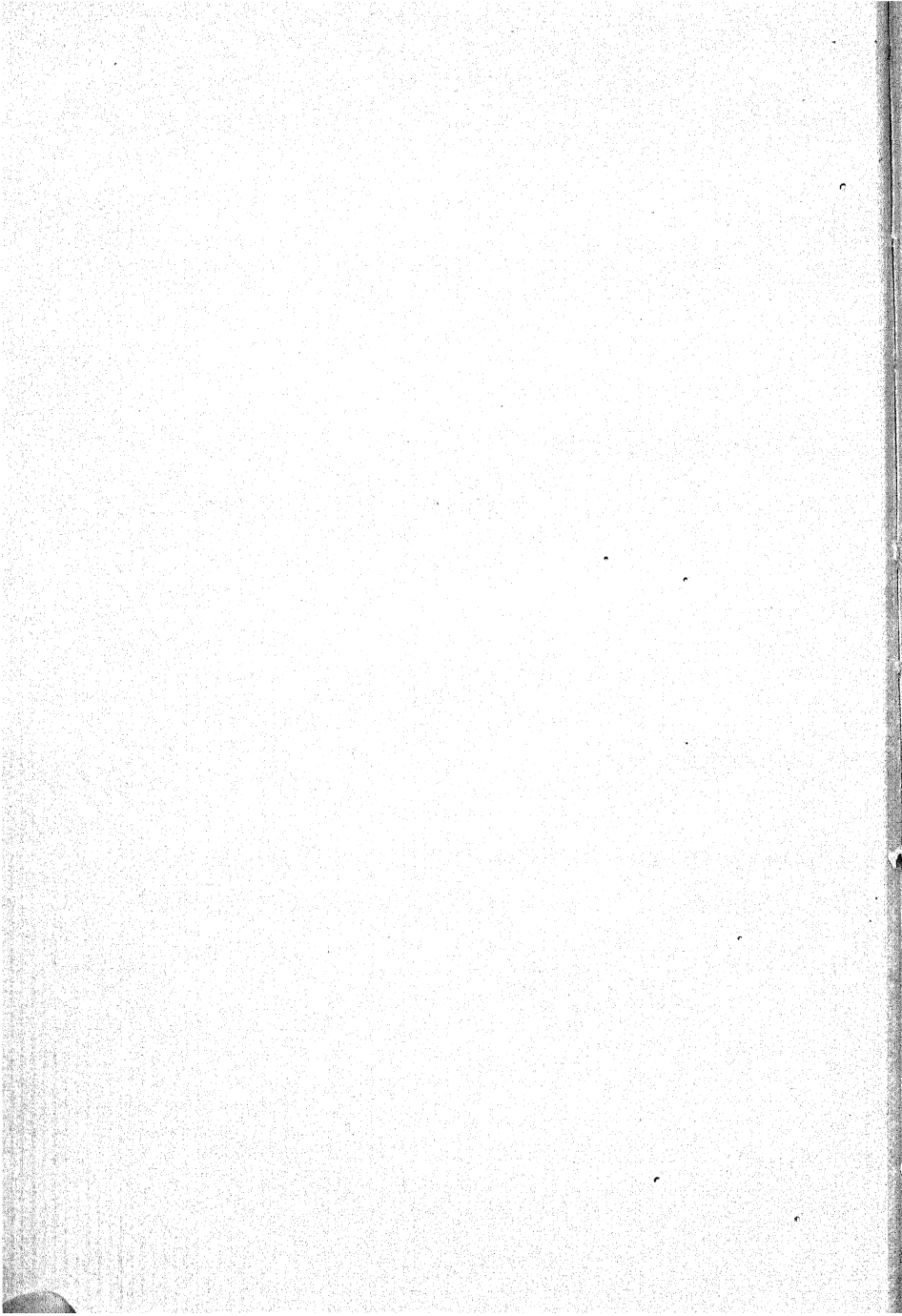
The Christopher Publishing House
Boston, U. S. A.

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DEDICATION

This book is dedicated to those who love to read; to those who love to meditate; to those who love action founded on reason, grounded in faith and made cheery by hope.



INTRODUCTION

It is indeed a big book. I have turned but a few of its pages. And even of those few I have interpreted the meaning from my viewpoint only. A broader and more comprehensive treatment would have included the opinions of others justly esteemed great because of their great accomplishments. But this would have meant a larger volume than I am willing to inflict upon my friends. Furthermore the opinions of these greater minds are already on record and may be read by those who choose.

The leaves I have selected cover a period shortly after the great war began and before we entered it, down to the present day. They are leaves of many different shapes, colors and values. But I trust they all may be worth a passing glance, and some of them I even venture to hope may be considered worth pressing, preserving, and occasionally bringing to view again for the purpose of making more clear and impressive the meaning of the great volume of which they are a small and modest portion; the never ending, always interesting, often tragic and sometimes humorous book of human experience.

—J. W. J.



WRITER'S PREFACE

The greatest war the world has ever seen must have some deep meaning. Many writers have already drawn various conclusions. To some the evident lesson is national preparedness. To others the failure of preparedness is no less clear. Again others perhaps would find in the commercial relations existing between nations, and the jealousies resulting therefrom, the lesson of absolute free trade and a more generous interpretation of the value of a day's labor. And still again others will see the clear need of an international police system which would deal with a quarrelsome nation as the guardians of the peace deal with a quarrelsome individual.

But whatever the inference drawn, one fact will be admitted by all, viz: that if the cause of the war can be found, the first step toward permanent peace has been taken. If the physician understands the cause of the disease, there is reason to believe that his remedy may be effective. But can any cause be found, broad enough and deep enough, to explain such a world crisis? The simple statements following, written at different times in the years 1915-1916, are an attempt to answer this question and to suggest the only method that will lead to an enduring peace.

The solution of the problem can be found in the application of a principle stated many centuries ago; a principle proved to be true by every test to which it has been subjected.

—J. W. J.

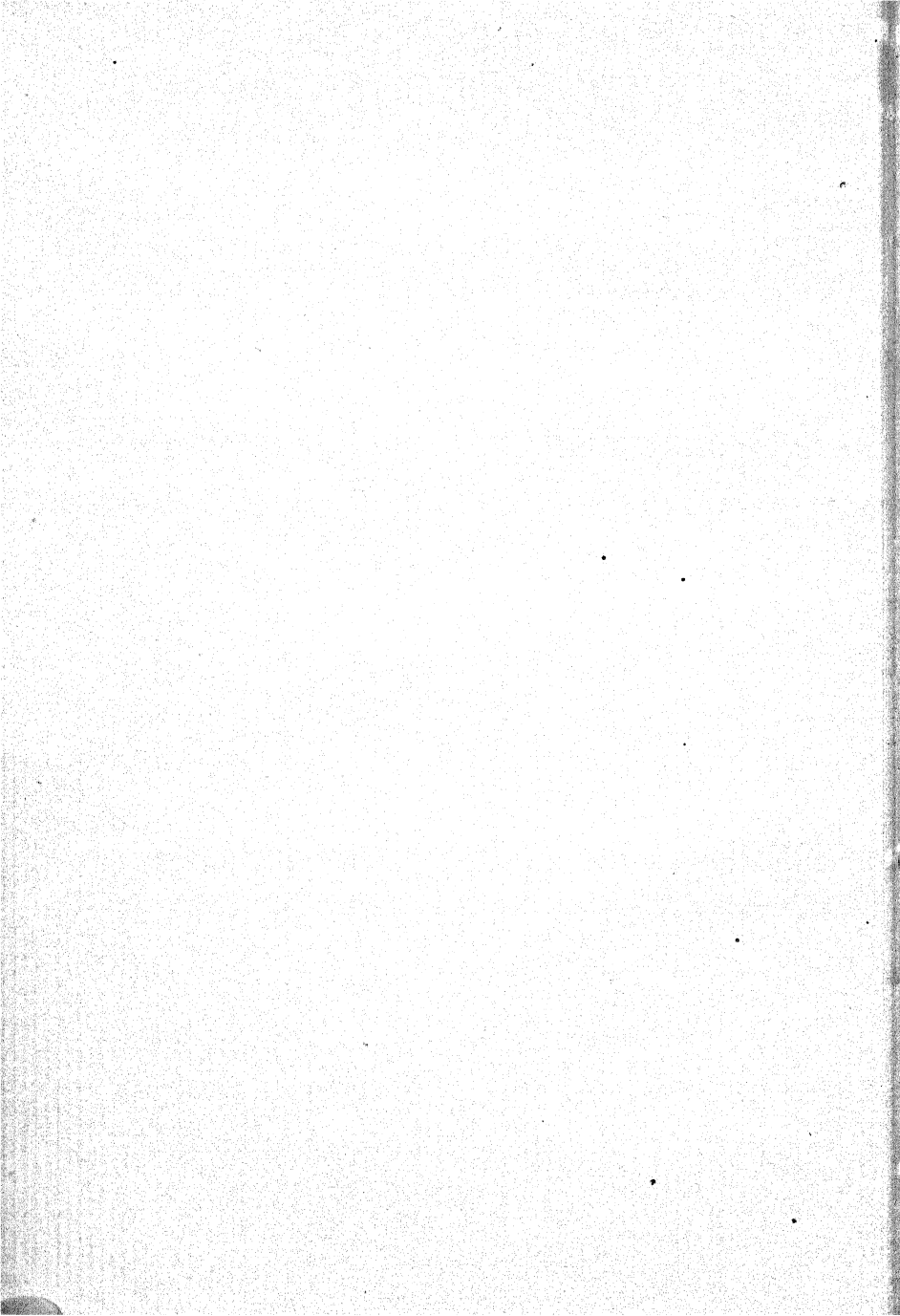
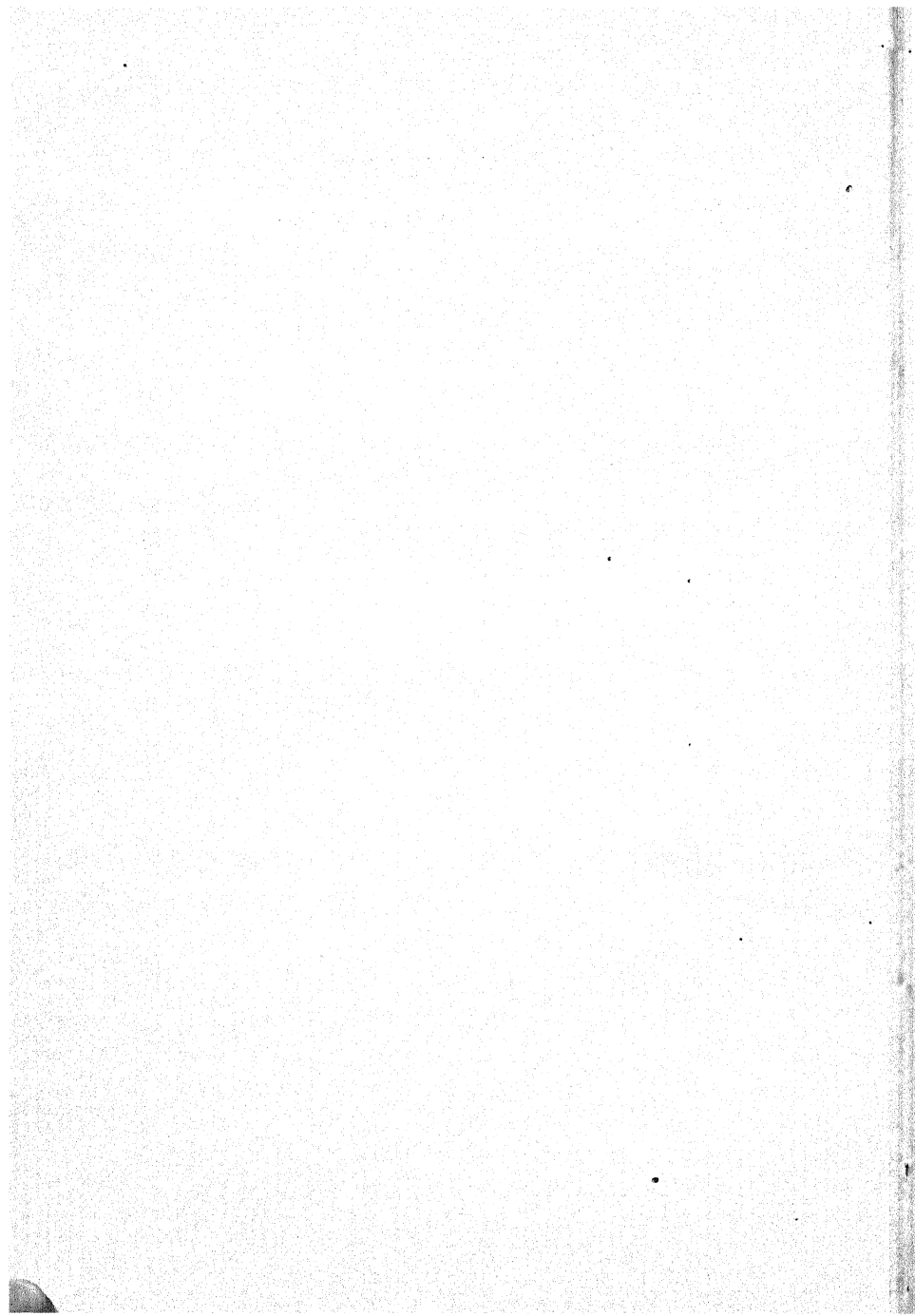


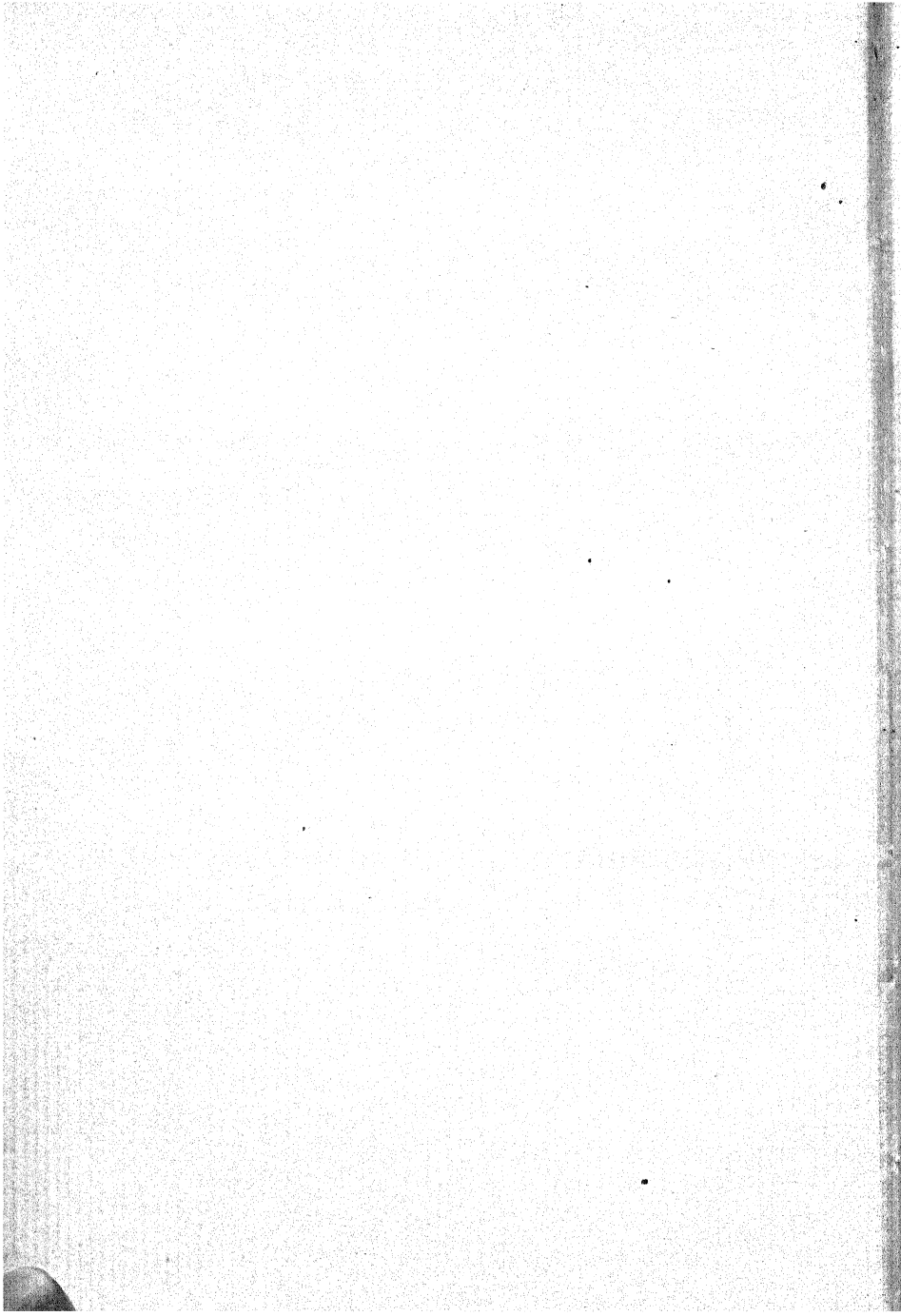
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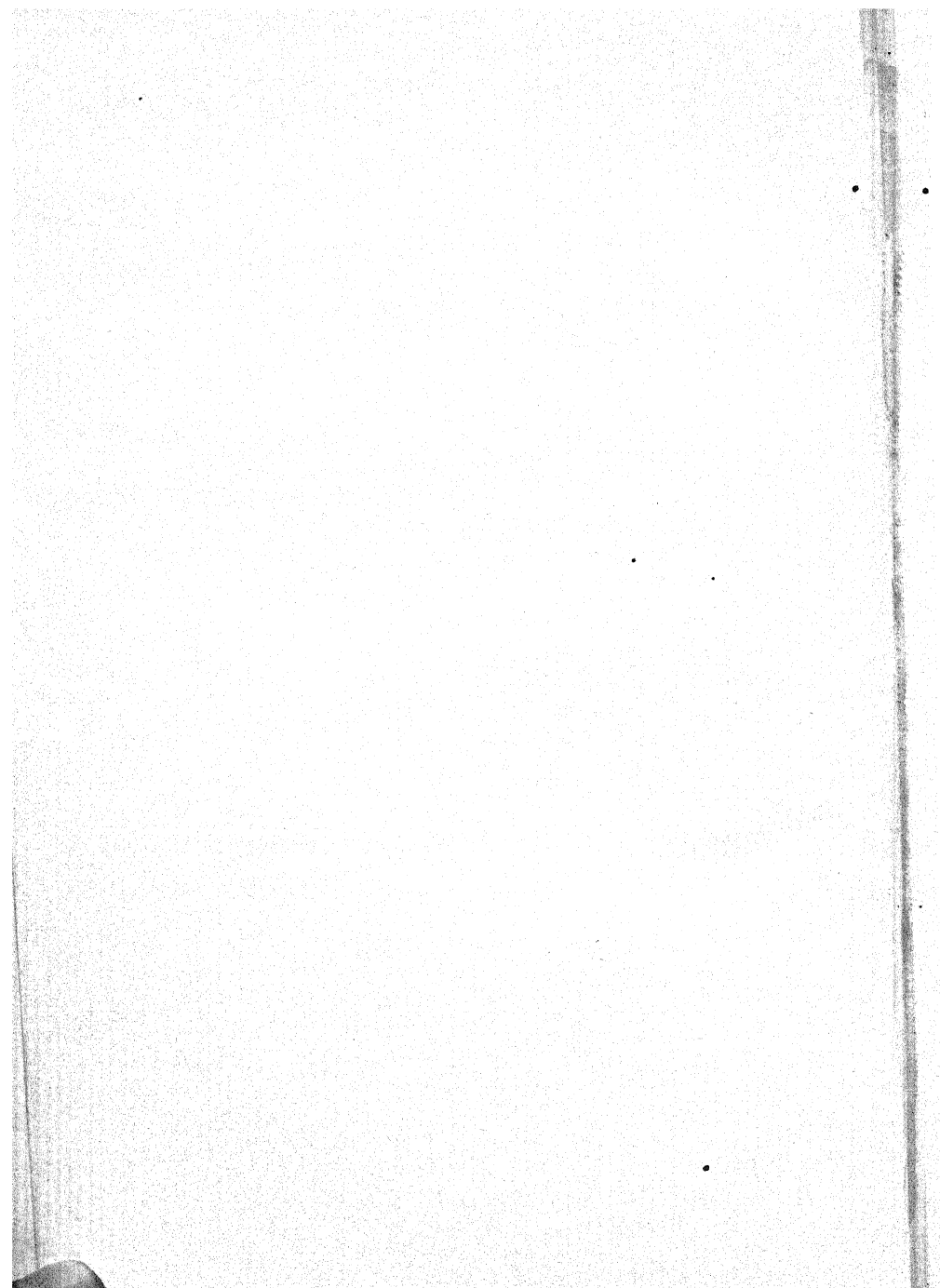


PROPOSITION: "Come now let us reason together, saith the Lord."

CONCLUSION: "The wages of sin is death but the gift of God is Eternal Life."



**THE MEANING OF WAR AND
THE BASIS FOR PERMANENT PEACE**



A Few Leaves from a Great Book

THE MEANING OF WAR AND THE BASIS FOR PERMANENT PEACE

A BIT OF ANCIENT HISTORY

Several thousand years ago a certain tribe of people settled in a pleasant and fertile country. The surrounding tribes were not very pleasant neighbors, and not very well disposed toward the newcomers. This was quite to be expected since the newcomers had driven them out, slain many of them, and were now occupying cities and farms to which they had no apparent title other than the old one of might. The surrounding tribes had strange customs, many of them quite pleasant in a way, but not very edifying. In fact, their customs were decidedly bad, as bad as whiskey and beer have been found to be when used too freely. Now the king of the victorious tribe knew very well that his people could not thrive if they adopted these quite delightful but very injurious customs, so he made a strict decree that his people must have nothing to do with such practices.

The word of the king was law, and for a time was obeyed and all went well. But soon the influence of their neighbors began to be seen, and gradually the prohibited customs began to be practiced until they became quite common. The king was very angry and concluded that the people should be treated as we sometimes find it best to treat a very bad and self-willed boy. They received a good, sound thrashing, so severe that in many cases death resulted. The punishment was inflicted by the very tribes who had been ousted from their possessions. The king accomplished this by extending to them for a time his generalship, which was always invincible. The severe

THE REASON FOR WAR

lesson had a salutary effect for quite a while. The people became well behaved and were very prosperous.

Is this to be the last War? The question is often asked and it receives many answers. Our peace-loving friends would have us believe that if we would lay aside our army and navy the other nations, admiring our fine example of reliance on the principles of righteousness, would do likewise, and so there could be no future war because there would be nothing to fight with. Furthermore, the doing away with the implements of war would show such a splendid trust in the amity and good will of other nations that a like feeling of peace and good will to all mankind would be aroused in them, and therefore they would, in consequence, be ashamed of their former warlike propensities and would, with glad hearts and loud acclaim, herald the dawn of international good will, the long-looked-for and earnestly-prayed-for realization of the dream of all sincere admirers of the Prince of Peace. What a beautiful faith in the inherent nobility of manhood shines forth in the belief of our pacifist friends!

Then, again, the men of war—the men of Belial, they might be termed by the pacifists—hold just the opposite view and for just the opposite reason. They say that since war has always existed in the world, due to the quite reasonable ambition to make one's own national ideals paramount, or because of mankind's natural greed and the baser motives common to all, therefore war will always continue, at least for many generations to come, until the ideals of the world have been elevated far above the present standard.

Still others see in war splendid results. They hold that it stimulates, purifies and ennobles by reason of its terrible sufferings, sacrifices and the giving up

of all for worthy aims. They would recall the splendid results of our war for independence and our more terrible war for the preservation of the integrity of our nation when the blue and the gray forgot their brotherhood in their loyalty to their idealism.

Perhaps if we should consider some of the reasons given for the present war we might be better able to give a satisfactory answer.

Among the reasons presented are:

1. German imperialism and German ambition, Germany's will to win her place in the sun and Germany's ruthlessness in so doing, as witnessed by the ruin of Belgium. It is said that if Germany should achieve her aims and win the place in the sun she so ardently desires, other nations would soon find themselves eclipsed, and more than that, finally subject to the wonderful energy and tremendous force of the Teuton giant. So that the safety of the world demands an impediment placed in the way of such a contingency. This opinion of the nations seems justified by the facts of the war thus far made evident. And yet I feel sure we have not stated the ultimate reason for the war.

2. Again, many find in England's jealousy and alarm at Germany's marvellous commercial expansion the real reason for the war. For many years now England has been mistress of the sea. Her proud title is justified by the fact that the sun never sets on her wide empire; that the numerous colonies need the protection of the mighty fleet, and more than all that, where English policy is dominant there the races of mankind are benefited by those ideals of justice and thrift which have been approved as sound by the greatest Teacher the world has ever seen, the Galilean.

It is claimed that Germany's ideals are in direct conflict with those of England and that the world approves our English cousins in taking up the gage thrown down by Germany when she trampled into dust and blood her Belgian neighbors, thereby clearly

outraging that sense of justice and mercy common to mankind. So that here, indeed, is found a reason adequate for the war. However this may be I will beg to differ from this most reasonable conclusion, and state most emphatically that we have not yet found the reason for the war.

3. Another theory is the deep-seated revenge of France. About forty years ago the heart of France was sorely wounded by the loss of her two beautiful daughters, Alsace and Lorraine. Germany was the brutal ravisher. Like a tiger stung to madness by the cruel loss, France has waited for the opportunity to spring at the throat of her neighbor, and now at last the time has come and all her children are heart and soul fired with a spirit of revenge that will be satisfied by nothing less than German life and blood and the recovery of beautiful Alsace and Lorraine. Single-handed, France could never have succeeded, but now that her powerful friends, England and Russia, are found willing to join hands with her in curbing once and for all the dangerous tendencies of German ruthlessness, she believes her hope may be attained. Once again it may be frankly replied we have not yet found the reason for the war.

4. It is a long way from the sunny fields of France to the cold and frozen heart of Russia. But the stream of madness flows very swiftly in these days of war, and the torpid, sluggish, frozen Russian has become aroused at last, the summons to war has met quick and ready response, the growl of the bear is heard, his claws and cruel mouth are stained with the blood of his Western neighbors and his dull heart is fired with what he thinks a noble ambition, to sweep away at last the barriers which for so many centuries have, like a wall of adamant, withstood his progress to the sea. At last an open port is in sight, and that port Constantinople. A door of wider opportunity is opening and soon Russia hopes that her immense grain fields will prove a veritable stream

of gold in providing food for many millions beyond her borders. Surely none can find fault with so noble an enterprise, none can question the right of Russia to improve and develop her people, and incidentally to increase her wealth. Is she not justified in entering the tremendous conflict and making the most of that opportunity now presented by joining the allies and winning her way not to the sun but to the sea? Single-handed, she, too, could not hope to achieve her aim for many years to come, because time, much time, is needed yet to develop her resources and teach her millions those lessons of obedience, sacrifice and manhood absolutely essential in contending successfully with such an antagonist as Germany.

Have we not at last the answer or rather is not the answer to be found by the combining of all the facts stated regarding Germany, England, France and Russia? Is not the war due to the jealousies, fears and false ambitions of all these nations of Europe? Once again we must say no; but we will admit that all of these are secondary or contributory causes.

Let us try once again. Italy, the land of poetry and song, the land of art and sculpture, the home of the beautiful, the aesthetic, the delicate; Italy, whose wonderful climate and more wonderful people draw to themselves all the admirers of the elevated, the pure, the charming; Italy, even Italy has at last drawn the sword and become partner in this feast of rage, passion, blood and devilishness. Moreover, her enemies say that Italy is a traitor, a turncoat, a coward, waiting until her allies, Germany and Austria, are surrounded by the foe and weakened by many a hard-fought battle, then leaving them in the lurch and joining hands with the Allies because she believes the Allies will win and that she will be a sharer in the spoils of war. My opinion is that such statements are unjust to Italy. Rather do I believe that Italy, finding herself allied with nations who believe that scraps of paper may be destroyed at will, that solemn treaties may be abrogated if national ambitions run counter

to them, has decided to leave such partners, finding their methods incompatible with her sense of reason and right, and has chosen wisely the best time for doing so. What folly for her in the beginning of the war to have taken such a step as she has now taken! All the world was amazed, stunned, at such action on the part of Germany. The confusion of ideas arising from such a piece of folly, the uncertainty as to her best future policy, quite natural under the conditions, and the unquestioned ruin she would bring upon herself if in revenge at her disloyalty the armies of Austria "came down like a wolf on the fold, their cohorts all gleaming in purple and gold"; all these seem to me good and sufficient reasons for Italy doing as she has done. If I find that my partners are rascals, shall I forfeit my self-respect by continuing my partnership with them?

Have we not at last found the reason, the true reason, for the war in Italy's decision; a decision in harmony with the sentiments of the world condemning the ruthlessness and barbarity of Germany and Austria? And once more shall we say, most emphatically, no!

Let us not puzzle ourselves any further, but say that the true reason for this war and all wars the world has ever seen is found in the tragedy

" Of man's first disobedience, and the fruit
Of that forbidden tree whose mortal taste
Brought death into the World, and all our woe."

Ages and ages ago, when the soul of man was born, there began a conflict in that soul entailing all the sorrow, all the tears, all the bloodshed and all the sin of man. It will be recalled that the scene was a beautiful garden filled with luscious fruits and fragrant flowers. The Owner of the garden, a man, a woman, and a serpent were the actors in a tragedy. The serpent beguiled the woman and tempted her to eat; she induced her husband to partake. The Owner of the

garden was very angry at the man and the woman because He had told them not to eat the fruit of that particular tree. In His anger He drove them out of the garden because of their disobedience. The descendants of the man and the woman inherited their tendency to disobey, and so sin came into the world. All will admit that if there was no sin in the world there would be no sorrow, no tears, no crime, no war, for all would live at peace and every one would think as carefully of his neighbor's rights and happiness as of his own.

Now, war is like an epileptic fit. When the fit comes on the patient falls to the ground, wallowing and foaming; he is bereft of reason and is altogether a most disgusting and fearful object. The fit passes, reason returns and the patient becomes normal again. But the disease is still there and only time is needed for the recurrence of the terrible symptoms, declaring most positively there is no hope of release for the tortured sufferer until the cause of the disease is removed. Is there no hope? There still stands, glorious and beautiful, that tree whose leaves are for the healing of the nations. The leaves are a sure panacea, a never-failing cure for the terrible curse. All the world knows of the cure, ten thousand times ten thousand souls will swear to its wondrous power in their own lives and the glorious peace and calm content that follows like a benediction falling on the troubled hearts of those who take the Master at His word, who heed His call; "Come unto me and rest, take my yoke upon you and learn of me, for my yoke is easy and my burden is light."

Again, war is the rod in the hand of Almighty God, laid on the backs of disobedient children who continually flout Him, break His laws and follow their own wills. Some day the world will wake up to the fact that it is folly to arouse His anger and to invite the lightning of His wrath by such asininity, when it is very much more comfortable and pleasant to live in

harmony with Him and to enjoy the favor of His approval. He showers His richest blessings on those who seek Him and who try to order their lives in accordance with His commands.

It needs but brief consideration to show clearly the relationship between sin and war. It was admitted that the ambitions of Germany, the greed, the jealousy and fears of England, the revenge of France and the aims of Russia have had much to do with the war; undoubtedly they are secondary and contributory causes. It only remains to show how these secondary causes are due to sin. Are not these secondary causes plainly the result of forgetting or of breaking the law of God where He says: "Thou shalt love thy neighbor as thyself."

How is love for one's neighbor to be reconciled with an ambition so cruel and ruthless that the ruin of a nation of seven millions is but an incident? How is love for one's neighbor to be reconciled with the ideals of an empire willing to reduce a nation of over three hundred millions to the depths of vice and crime by forcing upon them use of opium, with all its horrors for the love of money? How is love for one's neighbor to be reconciled with the fierce and fearful spirit of revenge that for forty years has been one of the guiding impulses of a mighty nation? "Vengeance is mine, I will repay," saith the Lord, has been entirely over-looked, forgotten, or disregarded. How is love for one's neighbor to be reconciled with that absolute disregard of one's own people, that terrible, cold, calculating, indomitable grinding down and blotting out of all hopes, longings and aims inherent in the human soul, seen in the cruelty of Russia?

Is any further evidence needed to show the intimate relationship between sin and these secondary or contributory causes of the war? If breaking the law of God is sin, surely the nations of the world have sinned most grievously. And yet this is only a part of the black record. What shall we say of drunkenness, vice, murder, indifference to the suffering or toiling,

dying men and women around us? What shall we say of that lack of appreciation of the mercy and love of an infinite God so clearly proven by the wordly, selfish, pleasure-loving multitudes, both in and out of the church which merits the comment, "Without God and without hope in the world"? Surely the lightning of His fury and thunderbolts of His wrath are more than justified. And should our fair land, too, be wrapped in the consuming flame of His punishments, would we not bow our heads most humbly and say, with contrite heart: In all Thy dealings with Thy children Thou art just?

THE BASIS FOR PERMANENT PEACE

The nations of the world are slowly learning that the teachings of the Galilean are sound. In the truth of this statement rests whatever of hope we may entertain for a permanent and satisfactory peace when the present war is over. Before the terms of peace can be wisely discussed the true nature of war and the reason for war must be acknowledged. If you read Bernhardt or Prof. Crambe you may conclude with them that war is really a blessing to a people, developing their courage, self-sacrifice, etc. I am willing indeed to agree with them that war is a blessing. but for a very different reason from the one they recognize.

A loving father has a wilful, disobedient son. After all other measures of correction fail, the father, as a last resort applies the rod. A good, sound thrashing will do more for that boy than hours of counsel and tender advice. The result proves the wisdom of the father and the lad grows into a worthy man. War is nothing more than the punishment of God upon wilful disobedient people who will never obey until they are compelled to turn from their selfishness and follies to the soul's last resort, God. The punishment may entail rivers of blood and oceans of tears, but the means are justified by the end, at least in this case. Furthermore, no other means have ever been found adequate.

Illustrations without number can be given of the truth of this statement. The one best known is found in the history of Israel. But close analysis will show that the same statement is true of other wars.

The problem before the nations is to learn what God intends by this most terrible war in the world's history. And now we have arrived at the point where we began, viz., that the teachings of the Galilean are

sound. God sent His Son to teach men how to live. "I am come that they may have life and that they may have it more abundantly." And what does He tell us about living? That the underlying principle governing all our relations with each other is embodied in that one immortal saying: "Thou shalt love thy neighbor as thyself." Many experiments have been made to test the wisdom of this command. Have they been successful and does the rule really apply to every-day affairs? How about humanitarianism so much talked of at present and which is one of the strong leading tendencies of the present generation? Certainly humanitarianism is the direct application of the rule. Does humanitarianism work, is it sensible or visionary, is it a sound policy, does it tend to peace, or is its influence for discord, does it make the world any better? To ask the question is to answer it. Every other test of the command has resulted in like manner. In short, God knows what is best for man, and Christ made no mistakes when He stated God's laws for man.

Objection will be made that war is often the result of ambition, revenge, greed, etc., etc. These indeed are secondary causes, but what more do they all amount to than failure to consider the rights of other nations as equal to our own rights? Again, objection will be made that if war is a punishment from God then the punishment is a failure, for war has existed from the earliest times and therefore God's chastisements are unavailing and mankind will continue to the end of time much as it is now. Partly true and partly false, and like most compounds of truth and error utterly misleading. One generation quickly forgets the experiences, the tragedies, the sentiments of an earlier generation. One of the puzzles of life is that we almost never will learn from other's experience. The teaching of history is clear about the luxury, the weakening of moral sentiment, the final decline of the splendid Roman Empire, but many nations since then have gone or are going the same way. No, there is nothing in history that will controvert the assump-

tion that war is God's way of bringing nations and races to a proper understanding of the fact that this is His world, and if kings, princes, rulers and peoples will not live in it in accordance with His laws, by the very nature of the case retribution must follow. The more severe the punishment the shorter it may be. The horror of the present war has never been equalled. But the sins of the nations have never been so great because in the light of God's revelation of His will and His law made so plain by the Christ that a man can read His meaning while he runs and the meaning may be clear even to a half-wit; in the bright light of this revelation, I say, brighter and brighter as the years roll by, what do we find to be the conditions prevailing throughout the nations? Drunkenness everywhere; vice, commercialized or otherwise, rampant in the city, town, village, even in the home; lust of gold and lust of power consuming the hearts and filling the minds of multitudes; trifling with justice in the name of the law; supreme indifference to the agony and suffering of the poor; envy, jealousy, hatred, common as the air we breathe. That is but the beginning of the list of crimes and follies of the present day: a condition which has long existed and which has caused an agony so great that the cry has long been ascending to the very gates of heaven, "How long, O Lord, how long?" The answer to that cry is being seen in the present war.

The query often arises—Is this the last great war? There is no reason for thinking so unless mankind has reached that stage of development, of evolution if you like, where common sense at last prevails over stupid perversity. If that wonderful day is dawning when at last the Ruler of the universe is recognized as a God that punishes and saves, then there is hope of permanent peace, and not till then.

It may be suggested that according to this theory America is spotless, since she has not yet at least been drawn into the vortex of this whirlwind of madness; and we know that such is far from being the

truth. No, our fair land is smirched and soiled with the same same vileness and criminal folly. But America is still a young nation; God is still patient with her; there is ample time for her to fill to the brim her cup of iniquity and to so weary the patience of the Almighty that at last she, too, will feel the lightning and the fury of his wrath. At times we can almost hear the warning, and can almost see the flash of the distant storm.

Listen: Not long ago very early one morning, before the darkness had left the sky, before the birds began to sing, I heard a rumble of distant thunder. In the stillness of the night it sounded ominous, startling and suddenly I seemed to see a vision of the future, the ultimate America, caught at last in the consequence of her sin and groaning under the agony of punishment Divine.

In the dawning of the morning,
Came the thunder of the Lord,
The day of wrath was breaking
In accordance with His word.
—Malachi 4:1.

I do verily believe that unless there is some radical change in our treatment of these grave issues that there is no escape from the wrath of an outraged God.

Regarding the terms of peace for the present war: Is it possible to discuss the terms on an entirely new basis, in a manner different from any hitherto employed, a basis consonant with our original proposition, love to our neighbor? Let us see how such a policy would work out if applied to the nations of Europe. Let us suppose that some years ago Germany decided on a certain policy affecting her trade relationship with England, France and Russia. The policy became law and was executed because it was advantageous to Germany. Its effect on England, France and Russia would undoubtedly be injurious, but that fact would

be of secondary importance, and in truth might even be considered an advantage as a retaliation for some previous injury to Germany resulting from a policy adopted by either England, France or Russia at some former time. Now what do we find? When Germany adopts this policy beneficial to herself alone and injurious to her neighbors, exciting their just resentment, right then and there has been sown one of the seeds of a future war. A wiser and more statesmanlike method of procedure would be for Germany to frankly present to England, France and Russia a brief of her new policy and inquire of them if such policy would be mutually satisfactory. If either England, France or Russia should reply that such a policy would, in their opinion, prove injurious, a council of the nations involved could be called and after due deliberation a policy could be framed which would be of benefit to all. Now what have we found? Such action on the part of Germany would compel the respect of England, France and Russia, and would win their affection. In time of distress because of famine, pestilence, or any other affliction, England, France and Russia would hurry to the assistance of Germany, seeing in her a big brother in distress. One of the seeds of permanent peace would have been sown. There is no need to extend the argument. Its appeal will meet every reasonable mind. But will the minds of those whose high duty it is to arrange the terms of this peace be reasonable? There is the danger and there is the uncertainty.

As some one has already suggested there would no longer be need of army or navy, except a police force on land and sea, adequate to quell any disturbance that might arise because of some member of the new family of nations forgetting the rule under which all were living. This police force could be easily sustained by a tax on all the nations, levied in proportion to the wealth of each. What a trifle this would be compared to the crushing burdens under which Europe is staggering today!

The benefits that would accrue to all from a peace settled on the terms of brotherly love are almost without number and volumes might be written on the subject. The imagination loves to dwell on the conditions which will prevail among men when at last the Prince of Peace has come to dwell and to rule in our hearts, our homes, our cities and the nations of the world. Will such an ideal state always be an ideal? Can it never crystalize into reality? Assuredly there is hope. Read the signs of the times; Russia declaring positively against intemperance; England trying to be as progressive as Russia; France learning again to pray, if we may believe reports of the press. These are signs of deep import, they indicate that these nations are at last turning toward The Light. Who shall say that they will not one day face the rising sun and behold the glorious day arise when the Son of Righteousness shall shine above a world undimmed by the fogs, the mists, the dark clouds of selfishness, perversity and folly?

You and I, dear reader, may never see this glorious day. The peace soon we hope to be adjusted may be patched up upon the terms of man's wisdom; terms involving more or less of further punishment and disgrace to the conquered nation or nations, as the case may be; terms that will leave a sting as dangerous as the sting of a serpent's tooth with its poison working its deadly way throughout the nation; terms, perchance, that may seem plausible on the surface but which conceal craftily the greed and avarice underlying; terms which in essence are absolutely devoid of that brotherly love which must be the basis of any permanent peace. A peace so arranged may last for a term of years, longer or shorter is not of much consequence. When that period is ended we will have another feast of passion, blood, lust, revenge, devilishness, quite worthy of such asininity. But doubt not that the day will finally come when the long, long, weary lesson ended at last, the statesmen of the nations, men who fear God and who love His Son, will as-

semble in solemn conclave, remembering Him who said, "Come, now, let us reason together." Guided at last by that Light which never yet has misled the sons of men, those statesmen will arrange a peace that will last as long as the Rock of Ages on which it will be founded.

THE WRATH OF MAN AND THE LOVE OF GOD

A world catastrophe so great as the present war must of necessity produce results unexpected. We read with tranquil mind perhaps of the great wars of the past. In the light of the events preceding and following those wars, they seem not so strange or unusual. In fact, reasoning from cause to effect we may almost say such changings and overturnings were unavoidable. But when we live in the midst of such a time of terror and distress, when the brutal instincts of man unrestrained by law or convention burst forth in all their true and horrid nakedness, when honor which even thieves are supposed to respect, is found to be an unknown quantity, then questions begin to arise, and many begin to doubt even those eternal verities upon which they thought were founded their faith in God and man. It is one thing to read of a fight to the death; it is quite another thing to be a participant in such a struggle.

All who sympathize with the weakness of human nature feel the need of exercising not a little charity for those who once proclaimed a glowing faith in God's goodness and love, and who now find that their faith wavers, that the sunlight of their hope is dimmed, that cruel doubt of the very existence of God who is good constantly recurs, and whose lapse into pessimism is a serious stumbling block to others.

All attempts to understand the mystery of suffering will end much like the attempt to understand the mystery of original sin; the mystery will remain a mystery still. But suffering like sin must be accepted as an undeniable fact just as the phenomena of nature must be accepted as undeniable facts, although they are but partially understood. Even if we may not fully comprehend the mystery of suffering, there

are many truths related to it that no one denies and which may be found in their acceptance to have some bearing on the almost staggering problem of the war.

Since the time when man first broke the law of God suffering has been as common in the experience of men as the air we breathe. Even the holy Son of God endured calmly, bravely, patiently, sufferings beyond the experience of any of the sons of men. Now we do not find doubt arise because sin and sorrow and suffering have been and are so universal. We accept this fact as something dreadful, indeed, and to a great extent unnecessary in view of Christ's cleansing blood, but we do not doubt the goodness of God or His wondrous love to man because these things are true. Rather is our faith in Him strengthened and our love for Him deepened since, notwithstanding our sins and consequent suffering, His love prevails over all and peace comes to us through acceptance of His marvelous gift.

Now why should our faith stumble when the sorrow, suffering and agony are multiplied even to the terrible proportions due to this war? No new principle has entered into the problem. The factors are the same. If two times two equals four, is there any new truth stated when we say four times four equals sixteen? If sin drove Adam from Eden, and if sin caused the death on Calvary, should we wonder that sin represented by twenty centuries of the outrageous neglect of Christ's law to love one another should result in such a war? No new factor has entered into the problem. Reasoning from cause to effect, some such cataclysm seems to have been inevitable. Surely the consequence of sin cannot be questioned. The history of mankind leaves no loop-hole of escape from the conclusion: "The wages of sin is death."

No one of honest mind, examining thoroughly into the affairs and relationships of men, can possibly doubt that the law of love and charity has been most grossly violated persistently and consciously since that law was first enuciated. But this is only the beginning of the list of failures on man's part to live in harmony

with God's commands. In fact, our whole civilization is permeated from top to bottom with the rottenness of sin and selfishness. Such a broad and sweeping statement does not in the least controvert the equally true statement that there are many true, sincere, loyal followers of Christ whose light is shining steadily and brightly, and whose lives make all the more clear by force of contrast the surrounding darkness. Because sin is so terrible a thing and its consequences so horrible is no reason for doubting the goodness of God or His love to man. For on the other hand, the consequences of obeying His laws and living in harmony with his will do unquestionably bring peace and joy, and all the satisfaction of a life well spent. Unless we admit this corresponding truth we merely give proof that we are narrow-minded and disposed to consider but one side of the problem. An honest, fair-minded and dispassionate study of the whole matter will compel us to admit that there is no true reason for doubting our God or His love to man. Let us rather be fair-minded enough to put the blame where it truly belongs—upon ourselves.

In looking back over many of the tragic events of history we have brought home to us the truth so well stated centuries ago: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." One or two examples will suffice. The terrible outbreak of man's cruelty and stupidity shown in the horrors of the inquisition caused the faith of many to waver, and not a few to deny their Lord. But can any one now question that, by the wisdom of Almighty God, this fearful storm of man's wrath was made the very instrument whereby the flame which was intended to consume and destroy those who believed in worshipping their God according to their conscience, was converted into the very means whereby religious liberty eventually was realized? Persecution drove our forefathers across the seas; but the landing at Plymouth Rock was symbolic of that rock foundation of freedom to think and believe as we choose, on which

was to be founded the future growth and stability of our country. The awful slaughter of our Civil War preceded the firmer establishment of the Union and the freedom of the slave. The same principle is found prevailing in the long, slow, and sometimes disheartening advance of civilization from lower to higher planes.

Why then should we doubt that after this unspeakably fearful time of suffering the same advance will be true? Many of us may not live long enough to see the wonderful way in which God will use this tempest of man's wrath for His greater praise and glory, but we may on this rest assured, that whatsoever of the storm would not work out for His greater praise and the eventual benefit of mankind, will be restrained.

Never yet have His promises failed; never yet has there been a reversal of that law of advance just noted; never yet in all the darkest scenes of tragedy and gloom, has the light of faith failed and gone out in the hearts of all of His true believers; and never yet has that faith failed of justification in the light of future events.

"Though He slay me yet shall I trust Him," was uttered centuries ago before our Christ had given the final and most complete proof of love divine. Remembering that wondrous life of sacrifice, suffering, sorrow and death for you and me, cannot our faith remain firm and true, even under the agony and distress of the present war, when we recall that the love of God was the reason for the Star of Bethlehem and the sacrifice on Calvary? To be sure we cannot understand such a love as this, but at least we may be true to it, glory in it, and never question it.

THE SIGN OF PROMISE

Is there yet the dawning of the morning? Is the night of rage and bloodshed passing? Can we see signs of returning sanity; any return to reason? "Watchman, tell us of the night, what the signs of promise are." The world is waiting for an answer. The groaning of the prisoners, the suffering of the wounded, the agony of the starving, and oppressed, the tears of little children, the dumb despair of crushed nations—these terrible witnesses of the triumph of force and cruelty are all crying aloud for the same answer. Is there any answer, and is it one of hope? Is there any room for the philosophy of the optimist in a world darkened by such a tempest of rage and brutality? No one believes the war can last forever; but is there any reason to think that this war will not be followed by another just as fearful? He would be presumptuous indeed who claimed the wisdom to give a definite answer. But there are certain principles involved in the problem which may throw at least a sidelight on its solution.

Nothing in the past is comparable to the present world conflict. We will have to go far back indeed to find anything that even resembles a precedent. The nearest to it is the flood. Just as the gracious showers cleanse the air in summer time and refresh drooping nature, so the mighty waters in Noah's day swept away the accumulated filth and abominations of centuries. A world was involved in the cleansing because a world was involved in the filth. But fire will cleanse as thoroughly as water. The bow of promise was never extended to cover devouring flames. If a flood was needed to cleanse a filthy world, why is not a cleansing fire to be expected if the world becomes filthy again and refuses any milder form of purifying? I have heard the statement that just previous to the

war civilization was at its highest stage; mankind had evolved—developed, if you like—to a point never before attained; education was more general than had been known; even the spirit of charity was evident in all lands, among all races; in fact, the world was going very well and the dawn of a better day was clearly visible. Therefore, such a climax of horror and suffering, such a tempest of the brutal instincts of primitive man, seems to be a reversal, a turning backward, a retrogression, a negative answer to man's well-founded hope of a better and a brighter day.

Such a statement and such an inference are absolutely misleading. If I am following an uncertain path in the darkness of the night, I may stumble and fall. If I am walking over the same path at noon-day, stumbling and falling are inexcusable. The accumulated light of centuries was shining on man's pathway on August 1st, 1914. And yet the events immediately following are comparable to those of the Stone Age. Such stupid blundering is almost past believing. If a few years ago a prophet had declared what the world would see during 1914, 1915 and 1916, he would have been judged by the majority of mankind fit for the asylum.

And yet the student of the past reasoning from cause to effect might have found in the prophet's words only a repetition of a story so old and oft repeated that the wonder would be that the world had not learned the simple lesson long ago. Let me illustrate: "In a little pamphlet issued some months ago I made the following statement: "War is the rod in the hand of Almighty God laid on the backs of disobedient children who continually flout Him, break His laws and follow their own wills." This truth is not generally accepted. An English critic takes exception to it as follows: "The whole catclysm is far more visibly the work of man than of any Higher Power." The criticism is partly true and deserving of a reply. Suppose a father truly loves his boy and is deeply grieved at his persistent wrong-doing. What shall the father do?

His action will depend upon the character and intensity of his love for the boy. A true father will apply the rod, although the punishment may cause him more pain than the son suffers. A third party might say that the punishment has nothing to do with the father and was caused solely by the boy's viciousness. Yet if there had been no father there would have been no punishment.

To say that this war and all wars are a punishment from the Almighty is absolutely true; it is equally true that this war and all wars are the result of man's folly, stupidity and sin. The two statements are not contradictory; the one is the supplement of the other. The simple and true explanation of the present war is found in the fact that notwithstanding the accumulated light and knowledge of all ages regarding the inevitable result of the infraction of Divine law, mankind still persisted in the breaking of that law in numberless ways. Even the laws of men, which are but the reflection of Divine law, must be observed. If broken, there must be a penalty, otherwise our civilization would soon cease to exist. So simple a truth needs no explanation. Can the law of God then be lightly set aside? If the punishments of men are to be feared when their laws are broken, what shall be said of the folly of those who dare to outrage the God of heaven, and earth and to violate His most solemn commands? But little thought is necessary to show the connection. During the past hundred years (any other period would do as well), what has been the underlying principle governing the diplomacy of nations? It is the same old story, monotonous in its repetition. If the other nation is weak, get the better of it, by fair means or foul. If the other nation is ignorant or backward, exploit it. But whatever you do with the other nation make it subserve your own selfish interests. Some statesmen have gone so far as to teach that if a nation is small or weak, that is of itself sufficient reason for a stronger nation, to crush it. Surely, a beautiful theory and one to make the King of Hell rejoice. The same

crass ignorance, nauseating in its stupidity, has prevailed in the relationship of individuals as well as nations, Selfishness, greed, brutal passion, lying, fraud, violence, murder; are they not so common that our daily papers are filled with the disgusting record? Not for a moment should we overlook or minimize the honesty, the courage, the truth, the generosity, and nobility of unnumbered loyal souls giving of their best, yes, their very lives to lighten the burdens and ease the sorrows of others. But do these glorious ones represent the majority of mankind? A truthful answer compels me to admit that they are the exception to a rule briefly summarized by the words selfishness and sin.

What escape can there be from the inevitable conclusion? Sooner or later retribution must follow; the only uncertainty is the length of time. There can be no evasion of the law; moral law and Divine law are as remorseless in their action as physical law. If I thrust my hand into the fire can I hope to escape the pain? I may curse the fire for its cruelty and thereby proclaim myself a fool. So men of little intelligence or brutal stupidity may curse the Almighty for these unparalleled sufferings and thereby prove their folly. The greatest poet that England ever saw once wrote: "What fools these mortals be!" But he did not go to the root of the matter and explain the reason why men are fools. A greater man than he gave the reason in words that aptly fit the present times: "The fool hath said in his heart, there is no God". Very few can be found today to say there is no God; but "your actions speak so loud I cannot hear what you say" conveys a truth that no one denies.

The deeds of the majority of mankind today are a plain declaration of absolute loyalty to Satan, and trust in his promises. Am I overstating the truth when I say that in their dealings with each other the nations are governed by the same principle, that of absolute selfishness and disregard of the highest interests and rights of other nations? Here again there are fine

exceptions that everyone can recall, but are they not the exception rather than the rule? Now if the Creator of mankind was indifferent to the future of the race, or if in sadness at such persistent folly, He concluded to leave them to their fate, if He had not by numberless proofs made plain that He would terribly punish but would never totally annihilate, we might conclude that this war would continue and would develop until the filth and abomination of the world were as thoroughly cleaned by the enveloping flame as when the waters so long ago did the will of the Almighty.

Some thousands of years ago it took seventy years of cruel captivity to teach a race the folly and sin of idol worship; but this severe punishment did not come until after repeated punishments of shorter duration. Was the lesson learned? Never again in the history of that race do we hear of idol worship. Shall we say then that this war will continue until the nations shall have put away their sins, truly repent and live in decency and righteousness? By no means. He who would pretend to know the mind of God and who claimed to fathom His purposes, to declare the times and the seasons, would be devoid of common sense as well as reverence. But this truth may be stated without hesitation: either this war will continue until men confess their sins and cry in agony for repentance or it will be followed in due time by another visitation of Divine wrath in the form of war, or pestilence, or famine, or some other form of punishment. This is inevitable, for it is the mere statement of a law that has never failed. Can you recall any nation of prominence whose fall was not preceded by moral degeneration? Is it not passing strange that the nations cannot learn the simple lesson written in letters of fire through all the ages? And yet it is no more strange than our failure to grasp the same truth taught so plainly in our individual lives. The old, old truth of folly, selfishness and sin, entailing inevitable retribution; the broken law and the consequent punishment.

It is with a sigh of relief that we turn the page so dark and sad with its grim record and for a moment consider the brighter side. If selfishness and sin involve punishment, it is no less true that punishment contains the promise of knowledge, and knowledge is the opening door to wisdom. If "the fool hath said in his heart, there is no God," it is just as true that "the fear of God is the beginning of wisdom." Not fear in the ordinary meaning of the word fright, but rather reverence, respect for appreciation of.

It is an undeniable fact that today many are asking for the deeper meaning of this unparalleled season of punishment and suffering; and it is also equally true that many are indicating by what they write in the press that this deeper meaning is being gradually comprehended. It is also true that some at least of the nations at war are showing signs of returning sanity. Russia advocating temperance, France turning from frivolity to prayer, England endeavoring at least to point the way to sobriety; these are hopeful signs. Even the rulers of these nations may see in such movements nothing but the struggles of those nations to meet the exigencies of war, and yet will one be accused of too fanciful an imagination if he infers that the Ruler of all nations is again doing what He has so often done in the past, bringing home to the consciousness of men that this world is His creation and that it shall be governed by His law? The war may end with but the beginning of the lesson learned, or with its ending may come the clearest revelation the world has ever seen of the truth just stated; therefore all predictions may be taken at their face value. The one fact to be held clearly in mind is that now, as ever in the past, even "the wrath of man shall praise Him; the remainder of wrath shall He restrain." In other words, all along through the history of the ages His plans have been unfolding and His will has been accomplished. It takes no supreme effort of faith to accept the fact that if He undertook the regeneration of the world as Calvary is witness to,

He will complete the gracious design. The expulsion from Eden is not so momentous a fact as the sacrifice on Golgotha. The despair of mankind may well give way and change to assured hope if we will but listen to the angels' song at Bethlehem.

ADDENDUM

I hope that nothing I have written will be construed as a plea for pacifism. I am whole heartedly in favor of prosecuting this war until the aims of the German militaristic party have been broken and crushed forever.

The armies of England, France, Italy and America are fighting for the liberty of the world. May the God of justice and righteousness, the God of mercy and love, grant them a speedy victory over the forces of autocracy, cruelty and injustice!

J. W. J.

March, 1918.

A PRAYER FOR THE NATIONS

Almighty God, Maker of Heaven and Earth, Ruler of the Universe, Alpha and Omega, the Beginning and End of All, we humbly come before thine August Presence, we bow in the dust at Thy feet, we confess our great and many sins, we beseech for Thy mercy and Thy pardon. Teach us, Great God, the meaning of the tumult of the nations. Why are the lightnings of Thy wrath poured out? Why doth Thy fierce anger burn, why are the people consumed, why the agony, the bloodshed, the misery, the horrible whirlwind of passion, revenge, hatred, raging in the souls of men?

Great God, speak clearly, we beseech Thee, let Thy people know the meaning of this Thy day of vengeance. Surely Thou hast been merciful in the past, surely Thou hast lead Thy children in a plain path by the hands of Thy servants, surely the teaching of Thy Holy Son is plain. Through Him Thou hast taught us to love Thee with our heart, our soul and our strength, because Thou hast first loved us and hast sent Him as the token of Thy love. Through Him Thou hast taught us to love our brother as ourselves.

Great God, how have we learned the lesson! With deep humility we confess our sin. In place of love we hate. We have broken Thy law; we have followed our own will, not Thine; we have forgotten our brother's needs; we have let sin triumph over us and reign within our souls; we have defiled Thy temple; we have desecrated Thy holy place; we have altogether turned aside from Thee; we have proved ourselves unworthy of Thy love. And now, too late, in this the day of Thine anger, we remember, alas! that Thou art the same unchangeable, unchanging God, Thou art Jehovah of Hosts, as well as Heavenly Father, Thou dost hate sin, Thou dost punish terribly those who will

not repent, Thou dost annihilate those who will not heed Thy warnings.

And now, Great God, we beseech Thee that by the power of Thy grace, by the love of Thy Son, open the eyes of the people. Let them see Thee in Thine anger, let them hear the thunder of Thy Voice, let them feel the lightning of Thy wrath until all men shall say, verily, there is a God in Heaven; verily, His Will shall be done on earth; verily there is no hope for mankind except in obdience to Thee. We beseech of Thee, Great God, not to stem the torrent of Thine anger, but that quickly the world may learn the awful lesson of its folly and may turn to the living God; whom to know is light and joy and peace, now and evermore.—Amen and Amen.

POSTSCRIPT

The story of Eden describes today. One apple preferred to the favor of the Almighty Father, things ranked above the Author of all things; wrong relations between men designed to live like brothers, competitor Cain killing envied Abel; wrong relations to God, dull wits trying to hide from the Lord of the Garden behind the flowerings of the Garden of the Lord—it is all 1914 A. D., not 4,004 B. C. or 40,004 B. C. Sin, the missing of the mark of living, is, as Mr. Johnson so well puts it, the root cause of the war.

All things are yet to be sacramental symbols. The conservation of bread-stuffs is a call to reverence for the Divine life and love resident and reproductive in every "corn of wheat."

"Christ made no mistakes when He stated God's laws for man." "The Ruler of the Universe is a God that punishes as well as a Father that loves and saves."

The development of these two great truths by a Christian layman in these pages give them a compelling interest for pulpit and pew.

Walter Laidlow

THE MEANING OF WAR AND THE BASIS FOR PERMANENT PEACE

Hardly any subject related to the war is attracting more attention at this time than that of the effect of the war upon faith and its relation to religious thought. Over a hundred books have been written in Great Britain upon this subject, but scarcely any in America. In a very stimulating pamphlet of fifty pages, Mr. James W. Johnson, of New York, has made a beginning. In this pamphlet, "The Meaning of War and the Basis for Permanent Peace," Mr. Johnson treats of such subjects as "The Reason for War," "The Basis for Permanent Peace" and "The Wrath of Man and the Love of God." Mr. Johnson discusses especially the relation of God to the war, and his point of view will provoke much thought. It is a good sign that our leaders of thought are beginning to pay attention to these great subjects and we confidently look for a succession of books along these lines.

—*Reprint from The Christian Work*

THE MEANING OF WAR, AND THE BASIS FOR PERMANENT PEACE

An estimate of the War, its meaning and its purposes, not by a theologian, but by a Christian layman; not by a diplomat or statesman, but by a practical business man—that is a work which should appeal strongly to the average American citizen. Mr. Johnson's little book is instinct with pure reason, the reason which convinces the practical, non-technical mind, and with an ethical spirit so lofty as to be almost irresistibly inspiring. Such words as his should be welcome to every American citizen who believes with the Fathers that righteousness exalteth a nation, but sin is a reproach to any people; and they should be helpful in a high degree to everyone who is in search of spiritual light amid the gloom and the doubt which now so largely enshroud the world.

—*Reprinted from New York Tribune*

PREMATURE PEACE

Early in the war the nations fighting against Germany found there was a wild beast raging against them. All accepted codes of battle were disregarded. A war of frightfulness was on. The greater the cruelty, the more horrible the suffering, the more fiendish the torture, the quicker would Germany's foes learn that the mailed fist was irresistible, and the quicker would Germany attain her fond ambition, that place in the sun, so clearly her right. All the nations should be in subjection to her because of her superiority in power and because of her efficiency. It was but another demonstration in the development of nations of that law so beautifully expressed by Darwin which seems to be true as applied to the material realm—the survival of the fittest.

Germany was stronger than some other nations, Belgium for instance, therefore it was but another instance of the operation of the law above mentioned that Germany should trample her into the dust, kill her men, outrage her women, and torture her children. Belgium was but a stepping stone to assist in Germany's upward trend. The suffering involved was really deplorable, but what great achievement in national development can be gained without suffering, sorrow, even death to some? These policies of Germany were not understood by her enemies at the beginning of the war. Even England could not or would not grasp the full meaning of such heresy. Lord Robert's efforts to awaken his country to her imminent danger were futile. The facts of the war have compelled not only England but most of the nations of the world to understand that all civilization is in danger of ruin; that the ideals of democracy can never be but dreams unless Germany once and forever yields her belief in the righteousness of brute force.

Training of a dog is sometimes dangerous. The danger depends upon the dog's disposition. He may be a stubborn brute; if so, he will not be susceptible to moral suasion; gentleness has no effect on him. He will never mind you unless you master him. He will obey you or not, just as he likes, but he will never be good unless you train him. If you do this properly he will love you; you will be all the world to him. You may have to use the whip to establish your mastery and to compel his obedience. If he is a big, powerful animal, you must understand what you are about or you may have cause to regret your ignorance. You must take a firm grip on the back of his neck, enforce your grip by the weight of your knee and then lay on the whip, and not stop the whipping until you have mastered the dog. You will know when he gives in—he will whine. Stop the punishment at once; any more would be useless, foolish and cruel. Before the dog surrenders he may be fierce; under the sting of the whip he will become a wild beast, until tamed. Woe betide you if you'll loose your grip; he will kill you if he can.

The whipping process of the nations is on. Woe betide the nations allied against Germany if they weaken, falter, or loose their grip just now. The wild beast nature of Prussianism, stung to madness by suffering due to a war which Prussianism has decreed, will surely destroy, devour, annihilate every nation standing in the way of its aims. What Germany has failed to accomplish by brute force, she is now attempting to gain by craft. So it is that we hear her prating about peace, no indemnity, no annexation, etc., etc. She hopes thereby to deceive the short-sighted into believing her protests are sincere and that she is really seeking peace. She is seeking peace, in truth longing for it, but on her own terms. Those terms cannot be misunderstood. They mean danger to every nation. They involve the abrogation of those principles on which our constitution is founded; freedom, liberty, equal opportunity for all. The welfare

of every nation, the happiness of every people is dependent on the acknowledgement of and the submission to those principles. They are the masters to whom Germany must be compelled to submit; they are the masters to whom every nation founded on righteousness and justice is glad to submit; they are among the principles enunciated by the matchless Nazarene.

The subjugation of Germany by the allied forces is not to be thought of seriously. It is not even desired. What advantage could accrue to the rest of the world by such a policy? It would but add to the bitterness, the desire for vengeance, of which we have an ample supply already and which are often the seeds of a future war. Let every American do his bit, and do it with all his heart and soul, and strength; give of his best and give his all, with solemn appreciation of its meaning but with due understanding too of this great opportunity to show his manhood and his faith in justice, loyalty and truth.

—*The Mediator Magazine*

CONSIDERATIONS OF PEACE

To the Editor of The Evening Post:

Sir: The world is longing for peace. The terrible struggle in Europe is bringing some of the combatants near to the point of exhaustion. All of them are groaning under the fearful burden of war pressure and loss. Is the day of peace near at hand, or must the awful carnage continue, the rivers of blood still run, till hope is gone and a Europe of destruction be the result of man's ambitions, the dream of imperialism waken to a reality of chaos? We believe the struggle is nearing an end. Therefore, considerations of peace are in order.

The interdependence of all nations is a principle that every statesman recognizes. If one nation—Germany, for instance—feels itself unjustly oppressed by the other nations, that feeling will surely work itself out in some manner disastrous to the other nations. It may take some years for this result to become plain, just as it has taken forty years for France to seize her opportunity of revenge upon Germany for the loss of Alsace and Lorraine. But, granted that the spirit of revenge is deep-seated and has a basis in reason, that revenge will surely bear bitter fruit.

Therefore, it would seem the part of sanity and reason to eliminate all spirit of retaliation when considerations of peace are in order. Certainly, such a time has not yet arrived, and will not arrive until Germany sues for peace. There seems to be no doubt that Germany should be brought to her knees, not crushed or broken; otherwise, her dream of imperialism and a place in the sun will be but deferred. If such dreams could be realized, and her place in the sun attained, all the world believes that the sun-spot would be found so enormous that the other nations would

find lacking sufficient light and heat for their existence.

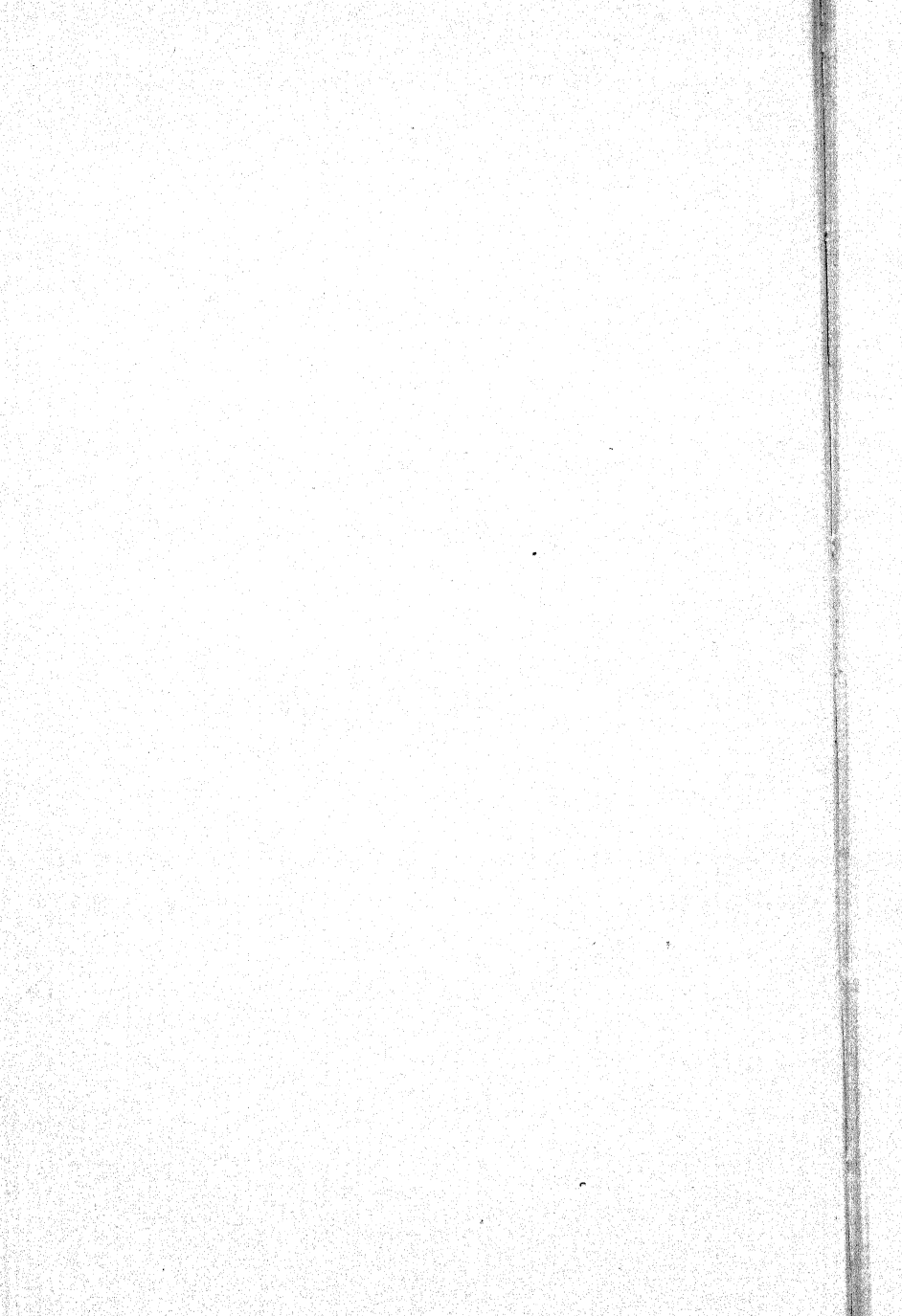
One of the first considerations of peace, therefore, would seem to be Germany's ambitions. Undoubtedly they should be modified in consideration of the safety of other nations. Without her army and navy as a menace to Europe there would be no danger of German ambitions. It is perfectly right for her to prove her commercial supremacy if she can. There should be no hindrance to any nation in winning a place in sun, moon, or stars by virtue of industry, skill, and perseverance in art, literature, or manufacture. It is only when physical force is brought to bear and the right of might is urged that objection can be taken. This is just what Germany threatens to do with her army and navy. Therefore her army and navy must be reduced and probably must be controlled by the victors in the war, for a time at least, until she proves herself wise enough and considerate enough of others' rights to have full control of them restored to her.

Remember that the present German Empire is but young; her growth has been phenomenal; her tremendous increase in army and navy has been one of the wonders of the present age; her commercial expansion has been equally marvelous. All this has been a little too much for her equilibrium, and quite naturally she has developed an undue sense of her importance. We have seen many a young man successful in intellectual attainments or in business show the same weakness for a time; prosperity has temporarily dimmed his vision. But the wiser counsels of his friends have prevailed, and in future years he has developed into a very useful and worthy citizen.

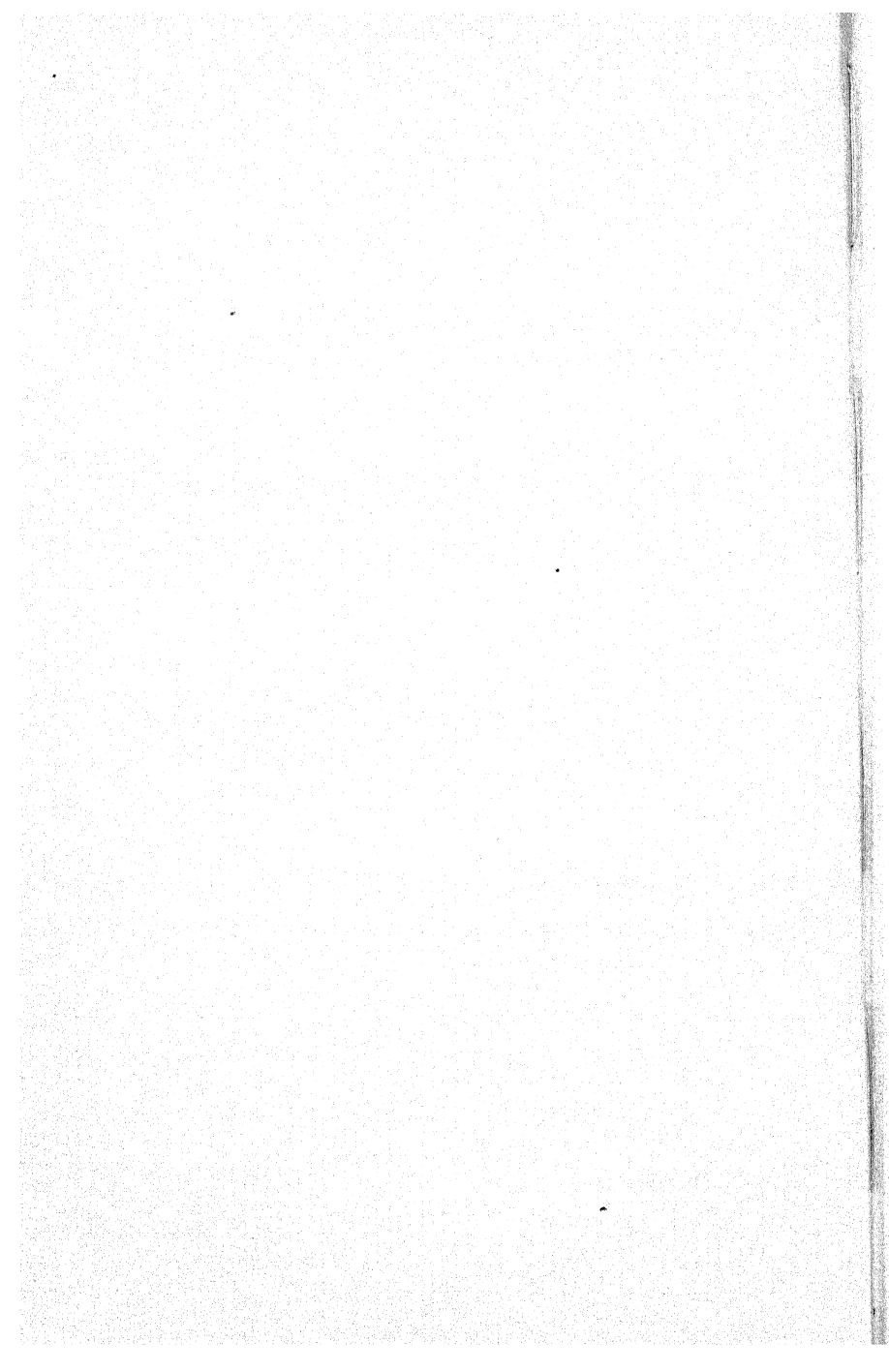
Should Germany pay a heavy money indemnity to Russia, France, and England? Decidedly no. Belgium should be reimbursed so far as money can make good her terrible loss, for Belgium is crushed, and without help it is doubtful if she can rise again. Whether all the money for her rehabilitation should come from Germany alone or from other nations as well is a point

that may be argued. But when this war is over Germany will be reduced to such a condition of prostration that adequate indemnity to Russia, France, and England would be impossible for many years. And furthermore, such an added burden would dishearten her people and inspire feelings of hatred and desires for revenge that would be like a slumbering volcano, sure to break out later and entail further disaster.

The fact that Germany imposed a heavy indemnity on France in addition to depriving her of Alsace and Lorraine, and the fact that indemnities have been customary in the past when the terms of peace have been discussed, is no reason for the continuance of such customs. The nations of the world are slowly learning that the teachings of the Galilean are sound. One of these teachings applicable to the policy of England, France and Russia toward Germany in the event of her defeat is found in Matthew 5:43-48.



THE GREAT WAR



The Great War

AMERICA'S ATTITUDE TOWARD THE WARRING NATIONS

America is no longer neutral. We may call ourselves neutral; we are not. Ninety-nine men out of a hundred, probably, will tell you they hope Germany will be beaten. They will also tell you they are heartily and sincerely sorry for the German people, because they believe that Germany's rulers have not been honest with their subjects, but have lead them into a war but little understood, and for which no civilized nation today would take up arms. In short, our indignation against the war party in Germany is deep and irrevocable. As a people we are fully and absolutely in sympathy with England, France and Russia. Whenever the armies of Germany have triumphed, as they so often have, a wave of depression has gone over us, plainly reflected in our press. Whenever the wonderful courage and staying qualities of the Allies have been demonstrated, as at Verdun, our hearts have glowed with hope renewed. Whenever we read of the deadly work of submarine or Zeppelin, involving the destruction of innocent non-combatants or women and children, all that is manly within us cries aloud at the outrage.

Now why are we so clearly and heartily on the side of the Allies? It is not because of any enmity or aversion we entertain against the Germans. On the contrary, we esteem them most highly, and rightly place them in the front rank of those who have found a home with us from across the sea. This place is

proved themselves a tremendous and valuable force in the building of our nation. Why, then, are we so strongly on the side of the enemy of our German friends?

A simple illustration might be used. Two boys are playing marbles. We watch the game, and admire the skill of both. One of the boys seems to be more skillful than the other, and begins to win. The loser is losing with bad grace; he is evidently losing his temper as well as his marbles. The winner is much elated at his growing pile of marbles. He begins to crow over his opponent. A row soon takes the place of the friendly game. The boy who was winning is quick-witted as well as skillful. In a fight to a finish contest he knows that he will be beaten; so he resorts to unfair methods; he uses a trick that the rules of the ring will not stand for. With him it is anything to win; the method is of no importance, so he strikes below the belt. The other boy is taken completely by surprise; the wind is partly knocked out of him, while his quicker and more agile foe continues to rain blow after blow upon him. Moreover, the attacking boy plainly says that if he can he will not only do up the other chap once and for all, but he will teach all other boys the danger of any future contests with him. In the meantime, the boy attacked has partly recovered his balance; he begins to call on his reserve energies, and a long-drawn-out contest is soon under full headway. Now it is only a question of which one can endure the longest.

The little illustration is only approximately correct, but perhaps it will serve to make more plain the issues involved in the great war. And perhaps, too, it may help us to see more clearly where we stand in relationship to the warring nations and what our duty is in view of our often declared principles of righteousness and justice.

—*Mediator Magazine*

WHAT IS AMERICA'S DUTY?

To the Editor of The New York Times:

The Great Question Clearly Put in Jonescu's Speech.

In your issue of April 7 is a remarkable article of unusual importance by a Rumanian, Take Jonescu, entitled "A Rumanian's Call to Neutral Powers." I congratulate you in giving prominence to the ideas of the author. I hope you will print the same article again in your Current History, which, in my estimation, is the most satisfactory war news of the day. Mr. Jonescu has struck a keynote. This is no ordinary war. The issues involved mean either disaster to individual liberty or a higher conception and fuller appreciation of that liberty.

If Germany should win, the German ideals, of State and Government must prevail throughout Europe. Are these ideals in harmony with individual liberty? Absolutely no, as the statements of Germany's leaders and rulers and men of thought are frank to admit. The German citizen must surrender his individuality, and become a small factor of a great mechanism. If the Allies should win, the ideals of those Allies will become dominant throughout Europe. What are they? England, France, Italy, and the smaller nations fighting with them stand for liberty of the individual. Even Russia is turning toward the light, and is rapidly learning that there can be no safety for the nation unless the component parts of the great mechanism act independently and in harmony with the fundamental laws of justice and liberty for the individual.

Where does America stand in the great controversy? If we are loyal to the principles on which our Government is founded can there be any doubt? Here, if anywhere on the face of the earth, is emphasized liberty and justice for the individual. We may be neutral in name, we cannot be so in reality and in our

sympathies. When the war began and when the minds of all men were dazed with the enormity of the catastrophe, before the issues of the war were clearly understood, and the vital importance of those issues on the future of civilization, it seemed quite reasonable that we should make every effort to keep out of the conflict. But now that the great principles of justice and humanity are seen to hang in the balance, every thinking person should soberly ask what is America's duty?

OPPOSED TO NEUTRALITY

To the Editor of The New York World:

There are many signs that the American conscience is awakening. At the beginning of the war we were devoutly thankful that we were so far from the scene of strife, and we earnestly hoped that no foolish blunder of statesmanship would involve our country. But as the terrible struggle continues and it becomes more and more clear that the principles of liberty and justice are hanging in the balance—principles for which our forefathers fought and died; principles on which all we hold most dear in our national life are dependent—the question will not down. Are we shirking our duty in standing aside under the guise of neutrality while other nations are suffering and perhaps dying for the same principles? If our tremendous resources were thrown into the scale, there can be no question that such action would hasten the end of the struggle. As a nation we are earnestly hoping that the allies will win, and speedily. We are therefore not neutral, whatever we may pretend to be. Should monetary consideration weigh more heavily in our esteem than liberty

THE NEW INTERNATIONAL LAW

To the Editor of the New York Evening Post:

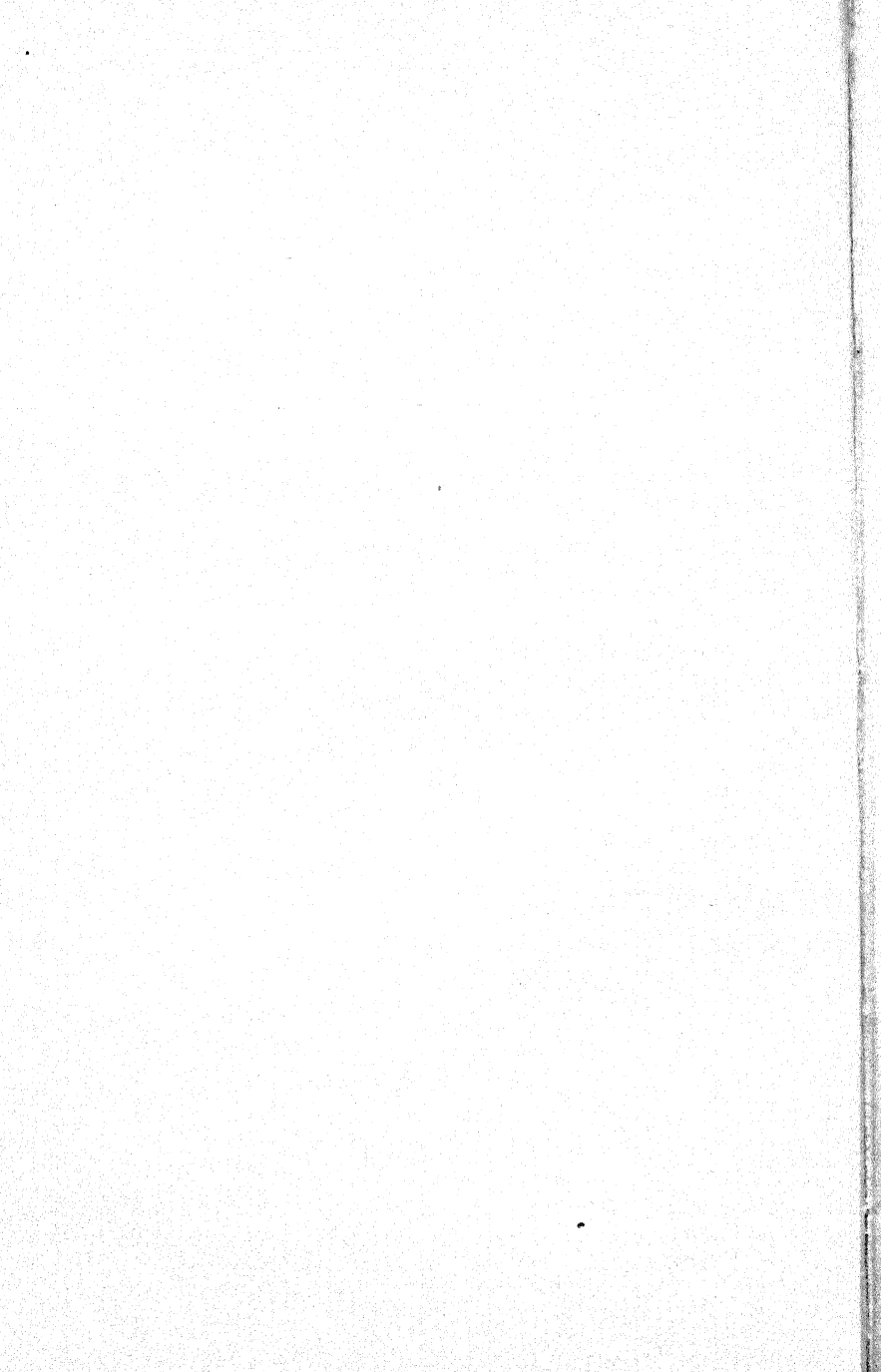
Sir: We ask, What is national law? It is made still plainer if reduced to the query, What is law? Evidently, law is a set of rules or regulations for governing the relationships existing between men. Such rules are of value if there is power to enforce them. Without the police force or the State militia, or the Federal troops, our laws would be nothing or worse than nothing, a subject for ridicule. The moral consciousness of many individuals might deter them from breaking the laws of decency, but such individuals would be at the mercy of others whose moral consciousness was a negligible quantity.

What power is there behind international law to enforce it? None, except the moral consciousness of the nations. This is the reason why international law has been found inadequate to meet the exigencies of the present war. There is a set of rules established by precedent which the nations have acquiesced in more or less fully. If any nation because of stress, like Germany, for example, chooses to violate these rules, there is no world power to enforce their observance and to impose the penalty for the violation. Furthermore, it will be remembered that the introduction of the aeroplane, the submarine, the gas bomb, trench fighting, etc., etc., presents new factors in war. It is but reasonable to say, therefore, that rules and regulations which seemed to be adequate to former wars are now out of date, at least in part.

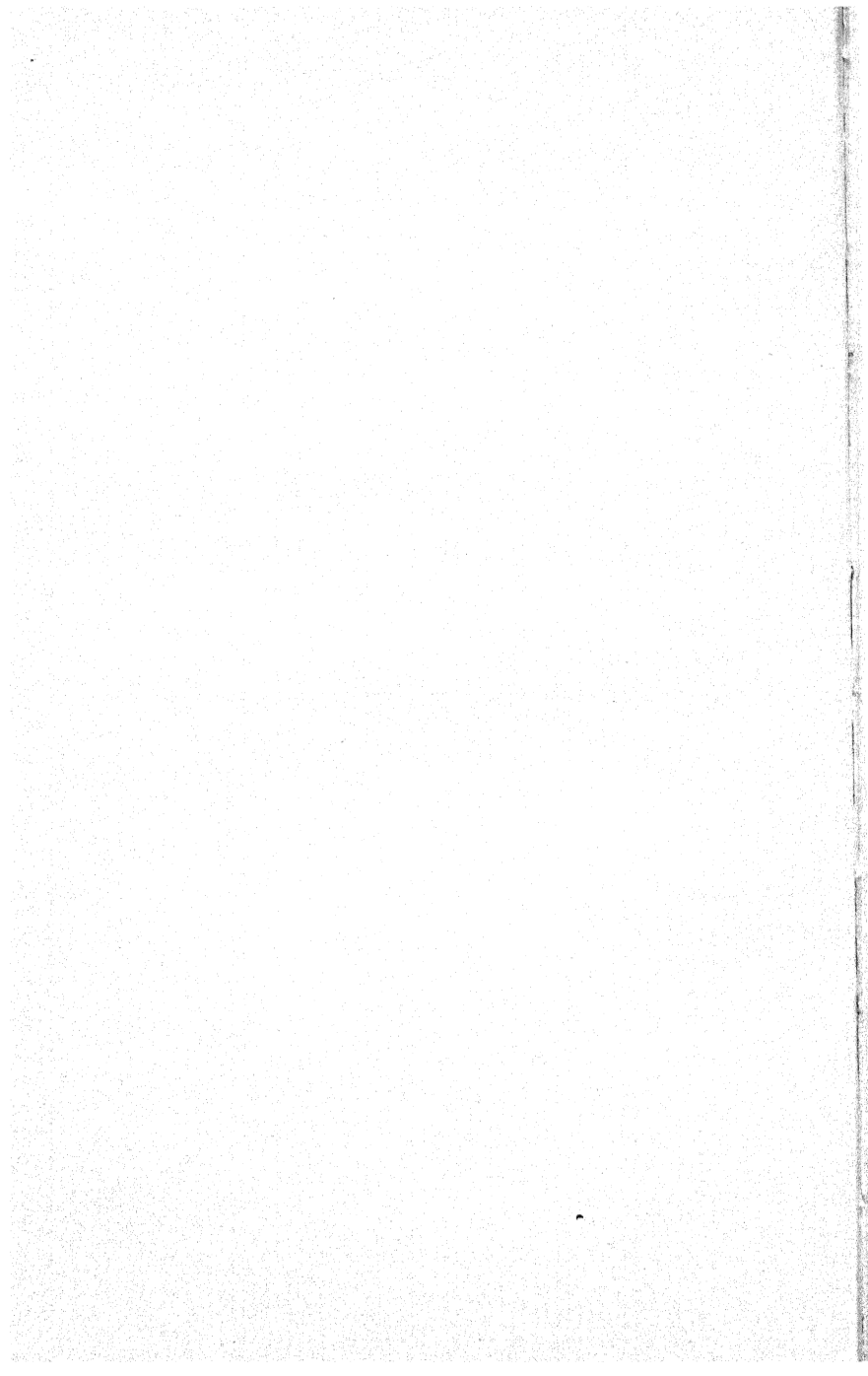
It is but fair to say that the moral consciousness of the nation is a tremendous influence. Germany is at present feeling the effects of it. But we cannot blink the fact that it is an uncertain quantity. When this war is over, a world congress of the nations is inevitable; and true international law must be established

on a firm basis. What underlying principle can be found broad enough, deep enough, and altogether adequate to serve as the foundation for such a law? The community of interest idea. Laws which will meet the needs and serve the interests of all nations equally, laws which are framed for the welfare of others equally as well as for our own benefit, will meet the approval of all nations. All the world will say amen to such an idea.

Until such time as the nations can see the folly and uselessness of war, it is manifestly but common-sense for every nation to look after its own protection to the best of its ability. It is our plain duty to improve our coast defences, increase and improve the efficiency of our navy, etc., etc. When the other nations are willing to disarm, we should be, and undoubtedly would be, among the first to relieve our country of the absurd and needless burden of armament. A naval and military force maintained by all nations in proportion to the population and wealth of each would be sufficient to make international law effective. The burden on each would be but trifling, and the world would be assured of peace.



VERSAILLES AND AFTER



Versailles and After

PUNISHMENT

The eyes of the world are turned to Versailles. The most important conference in the world's history is convened there. The future peace of the world may be said to depend upon the conference. Therefore the principles underlying a just and stable peace are principles of utmost importance just now. More than human wisdom will be needed to harmonize the clashing interests of the various nations represented. But "there's Divinity that shapes our ends, rough-hew them how we will." And there will be many statesmen at the council board who rely upon and who seek wisdom from that Divinity. Herein will be found a reasonable hope for an enduring peace.

One of the first problems to be considered will be the suitable punishment for those responsible for the war. This question is not of the greatest importance, but it is one that the mass of mankind is deeply interested in. When a thief or a scoundrel commits a crime, the punishment of the criminal is not so important as the conditions which led up to the crime. But without adequate punishment a premium on or an inducement for further crime would be inevitable. There is no question in any one's mind that if it were promptly enforced there would be a great reduction of crime in every home, every village and every state.

What then shall be done with the Kaiser, the Crown prince, Von Hindenburg, Ludendorff, Von Tirpitz and any other person committing similar crimes? They cannot plead ignorance or lack of full appreciation of the awful result sure to follow their decision for war. Why should they receive punishment different from their associates: those who are directly responsible?

They have not even the excuse of anger or intoxication. They made the decision after long, careful, cool and deliberate calculation. They made the most complete and thoroughly preparation. They taught and educated their people to believe that might and right were one and the same. They counseled and ordered the most terrible acts of cruelty, bloodshed and horror. They stand convicted before the conscience of the world, on evidence indisputable, of a brutality, a fiendishness, a deviltry, absolutely unbelievable if the horrible facts did not compel our unwilling acceptance. Shall such monsters in human form escape the punishment so richly deserved? Not unless our sense of justice is most foully outraged; not unless weak-kneed sentimentality is permitted to condone and to excuse and to prove that the blood and tears and death of our bravest and best is calling to us in vain for justice. The rank and wealth of these heartless and vile wretches should not protect them. A stone wall and a firing squad is a suitable, dignified and adequate answer to this problem. Let the punishment fit the crime. There is no reason nor any excuse for a St. Helena. England's dignified treatment for Napoleon is not justified in this case. Napoleon with all his pitiful weaknesses never countenanced a war of frightfulness; he never delighted in or gave orders for unnecessary pain, horror and death; he never played the part of a bombastic fool, and notwithstanding his unwise ambitions he left France, Europe and the world more than one mark for good that will remain to the end of time. To compare the Kaiser to Napoleon is to insult the name of the great Corsican.

—*From the Christian Herald*

RESTITUTION AND INDEMNITY

So far as the justice of restitution and indemnity is concerned, there can be no question. If a thief is apprehended with stolen goods, no one questions where those goods should go. If the goods cannot be found the thief must restore to the owner the value of them so far as is possible. Over forty years ago Germany stole from France the provinces of Alsace and Lorraine. Justice demands that they be restored to France. But Germany did more. Ever since that theft she has imposed outrageously on the inhabitants of those provinces. She has cruelly misgoverned them; she has made the name of German to be cordially hated by the great majority of people living there. She has conclusively proved her unfitness for governing other people as well as her own. What restitution shall she make to France? Merely to hand back the land is not adequate. In like manner the wreck and ruin, the unspeakable outrages, the unexampelled cruelty visited upon the unoffending people of Belgium by the invading hosts of Germany, climaxed by the heartless deportations of men, women and children, all of these foul crimes call for more than the restitution of territory. Adequate indemnity must be given. No indemnity, however, can be truly adequate in view of the suffering, the needless deaths, the foul outrages, the bestial degradations. But Germany must pay so far as she can. When we think of the Lusitania, the air raids on defenseless towns, the use of poisonous gas, the breaking of every law hitherto held sacred by nations and by humanity, the stupendous debt piled up against Germany becomes truly appalling. How can she pay and what can she pay with? Already on the verge of bankruptcy because of war charges, it is clearly impossible for her to pay in money.

Money, however, is but one expression of money values. Labor is another such expression. All employers of labor know full well the high prices usually paid for this commodity. And every one knows that labor is absolutely necessary for the maintenance of civilization. Furthermore, by honest labor even a convict may begin to recover selfrespect. Perhaps by labor Germany may pay a large part of her colossal debt. She has many millions of men fit for work. An army of them should be employed under the control and direction of wise and humane overseers appointed by a council of the Allies. At first armed guards might be necessary to maintain discipline and to shoot any man attempting to escape. This army of workers should be employed in rebuilding and reclaiming the devastated lands of Belgium and Northern France. The wrecked and ruined buildings should be restored and rebuilt in like manner so far as possible. The farm labor should be obtained from the same source. In fact, all the industries of Belgium and Northern France should be supplied with the same labor so far as is necessary and up to the point where it would not interfere with or work hardship to the inhabitants of those lands. A moderate wage, say one dollar per day, should be allowed to every able-bodied German. Simple but sufficiently nourishing food should be provided by the countries receiving the benefit of such labor. Belgium, being poverty-stricken, would need financial assistance at first to supply such food as well as food for her own people. The Allies and our country would gladly make such loans as would be needed and at a minimum interest charge, perhaps without interest, considering the glorious record of Belgium and what her sacrifice has meant for world freedom. Such a policy would mean the liquidation of many millions of Germany's debt if carried out several years until restitution and indemnity had been received so far as possible by that method. The balance of the indemnity could be paid in due course of time by the usual methods after the industries of Germany were again reestablished on a

profitable basis. By thus "working out her own salvation with fear and trembling" Germany would learn the lesson she most needs to learn, the cost of war, the folly of war, the bitterness of a worthy and humane punishment for resorting to war.

THE LEAGUE OF NATIONS

The capture of a criminal, the punishment of a criminal and the restitution a criminal may make are not, however, facts of such supreme importance when compared with the conditions under which he became a criminal and because of which others have suffered from the crime. Here we approach the consideration of what constitutes the fact of supreme importance in the council of the nations assembled at Versailles. What action can be taken that will guarantee an end of war? Or can any such happy decision be assured to a war-weary world? Nations are collections of individuals. The laws which govern individuals will often apply to nations. The conditions which result in the peace, safety and well-being of the family, the village and the state will usually apply to nations as well. Consider the problem in its simplest form, the family, and note on what the peace of the family depends. The authority of the parents is paramount. Without such authority, wisely exercised, the peace and happiness of the family is uncertain and may change to discord and strife at any time because of an unruly boy or girl. In like manner the safety and peace of village or city is dependent upon the police force and the execution of law. The same rule holds true of the state and the nation. It is no less true of the nations entering into a league. There must be some authority vested in somebody; an authority which all the nations will recognize as supreme. An international army and navy maintained by all the nations forming the league would supply the authority necessary. The burden of maintenance for such a force would be trifling indeed compared with the crushing load of the armies and navies of the world during the past fifty years. A supreme court of the nations, whose functions would be the same as that of our Supreme Court at Washington, should be the court of final re-

sort for any unforeseen problems or for any questions of justice raised by any of the nations in the league. Every nation in the league should be represented in the supreme court. The international police force above mentioned would make effective the decisions of the court. Such a policy faithfully adhered to for fifty or a hundred years would prove conclusively the success and happiness of nations dwelling together in unity, the same as individuals. "United we stand, divided we fall" might well be the watchword of the league. What nations shall constitute the league? It has been well suggested that to admit all the nations at first might not be wise. Our original states numbered but thirteen. Other states were admitted to the Union after they were qualified for that high honor. In like manner England, France, Italy and America, with a few more of the smaller but further advanced nations, could form the basis of the league, could be the pioneers. With such a combination of nations living harmoniously together the peace of the world would be assured for many years to come. But many years would not pass before other nations could safely be admitted to the union. And with the passing years the united nations of the world would become invulnerable. An enduring peace would be assured.

The qualification for admission should rest on a few broad and fundamental principles which the experience of the ages has proved to be sound and without which no true union of states or of nations can permanently exist.

The full, complete and hearty acceptance of the truth that no nation can live for its own happiness, prosperity and safety independent of the same rights of other nations. The world has become so closely bound together in these days of rapid ocean travel, intimate association by cable, wireless and increasing commerce, that today we are not a large number of states separated by divergent and opposing interests. We are in reality one family; and we must admit the

family relationship or the old rivalries which have so long created schism and which have so often resulted in war will continue indefinitely.

If the above principles be admitted as true and essential, it follows as a consequence that no nation can adopt and put in force any policy which will injure or prove to be harmful to another nation. Such an injurious and selfish policy producing the sting of bitterness and hatred would inevitably lead to counter selfish and narrow-minded policies which in turn would create dissension and probably lead to war. In short, the safety of all is dependent upon the rights and the highest interests of each one. This is not Utopian altruism, it is plain common sense. It is not visionary theory. It is a working proposition. It can be done; it has been done, in numberless families, cities and states. It is the old idea of brotherhood made applicable to the present-day needs, the present-day crisis existing among the nations.

Will the statesmen at Versailles be endowed with the wisdom from on high expressed so well many centuries ago: "Behold, how good and how pleasant it is for brethren to dwell together in unity." (Ps. 133:1.)

—*Christian Herald*

A WAR TO THE DEATH

The following article, written by James W. Johnson, of New York, one of the country's big business men and a frequent contributor to *The Progress*, expresses so clearly and completely our personal view on the danger of a premature peace that we accord it the leading place in our editorial columns:

To the Editor of The Progress, Sir:—

There is no other way. Either the death of German militarism or civilization existing at the point of the sword. Who would live on such terms? What would life be worth? Nothing; and less than nothing. It would be to put a premium on suicide; at least for all who have experienced the meaning of true liberty. Let there be an end once and for all of silly trifling with German peace offers. The most solemn oath of the German government is not worth the paper it is written on. She has compelled the world to accept this truth by more than one foul deed. She is absolutely devoid of the semblance of honor. Even thieves are supposed to entertain such a conception. Germany has sunk to a lower level than the most degraded thief ever reached. This is not an opinion; it is a fact. The long list of crimes too vile for print are ample evidence. There is but one way to deal with a mad dog. Kill him. If a great nation is so devoid of reason as to believe that might makes right, such a nation is as dangerous to other nations as a dog afflicted with rabies is dangerous to individuals. Shall such a nation therefore be slaughtered? By no means. Such a policy would be equivalent to a crime unthinkable; and, furthermore, would be as unnecessary as it would be criminal. No one would be fool enough to use moral suasion on a mad dog because the brute is beyond reason. He must be either killed or rendered harmless. The same rea-

soning must be applied to Germany; either wiped off the map or rendered harmless. The latter alternative is the only one admissible. What will render her harmless? Nothing except knock-out blows until she is brought to her knees. For, mark this one indisputable fact, Germany does truly and absolutely believe that brute force constitutes and is equivalent to right, and that the possession of such brute force is ample justification for a nation in crushing and dominating a weaker nation. She freely and frankly admits her unquestioned belief in such madness. Manifestly, therefore, the only argument possible to convince her of her folly is the same argument of brute force, the power of the sword. Already the force of this argument is seen in the weakening morale of the German forces. Now is the time to press the argument home with every ounce of energy at the command of England, France, Italy and America. A few more splendid victories like those of recent days and then will come the most dangerous phase of the war. For Germany knowing well that the tide of war is turning against her will then put forth most plausible and insidious peace proposals. Perhaps the different allied powers will be approached separately. Every one of them except America is war weary, war distressed, war suffering. How inviting to them the hope of peace! But think of the folly of even listening to such serpent music until the power of German arms is broken, crushed and rendered harmless forever. The German nation is infected with the deadly virus of militarism. The best authorities have proved conclusively to the satisfaction of every sane mind that there is no separating the German people from the German government at the present stage of the war. They stand or fall together. If they stand the world will tremble, and with good reason. For it will inevitably face another climax of blood, horror and death so soon as Germany is able to fight again.

With these unquestionable facts in mind the recent letter of Lord Landsdowne, like his former letter, has

caused every lover of humanity the keenest sorrow and surprise; that one supposed to understand the true nature of this climax of the ages should be so short-sighted, so incapable of comprehending the German threat; sorrow to think that there can be even the possibility of men in his position rendering null and void the awful suffering and sacrifice of the past four years. But fortunately for the cause of freedom and justice, the Landesdownes are few; and more fortunately still, the vast, overwhelming majority among the allied nations is firmly convinced that the war must be continued to its logical conclusion—the absolute, complete destruction, now and forever, of the German menace.

In the meantime every lukewarm, near-sighted pacifist is as dangerous to the safety of humanity as a pro-German. They too should receive the same treatment; either expulsion from our country or internment until the war ends. For these men, under the guise of American citizenship, are in reality traitors, either consciously or because of defective vision. They are dealing the most treacherous blows to the final struggle for freedom, justice and humanity. There is a time when patience ceases to be a virtue. Patience with such dangerous folly has now become criminal. With the decency and safety of the world at stake, these enemies of humanity should receive justice, quick and stern.

Some of us may be too old to fight, but none of us should be too old to have his blood boil with indignation at the unutterable folly and blind stupidity of the pacifist and the pro-German.

—*Caldwell Progress*

THE WAR AND AN ANCIENT LAW

As the world war drags on its weary way and the suffering nations groan under the increasing load of affliction and sorrow, the wonder grows that intelligent humanity should ever have committed errors and follies and criminal stupidities which would lead to such a reign of terror. For we cannot escape the conclusion that the war was absolutely unnecessary and was but the result of stupid, selfish blundering. This seems the more amazing in view of the fact that all history teaches that given certain causes, sure and known results must follow. That is, if the causes of war are permitted to exist and to develop, there can be no escape from the inevitable result. If I knowingly expose myself to the germs of a contagious disease, I am not surprised that sickness overtakes me. But that I should knowingly commit such an act of folly is certainly a cause of wonder.

It is said that the causes of the war are obscure, complicated and difficult to determine. If we should judge only by what the belligerent nations say on this point it would have to be admitted that the cause or causes of the war are difficult or impossible to define; for each accuses the other of being the instigator and furthermore each one gives a different motive of the enemy as the true reason for the conflict. We are more than familiar with the well-worn phrases, the assassination of the archduke, the struggle for a place in the sun, the envy and jealousy inspired by the wonderful commercial growth and industry of a rival nation, the unsatisfied revenge for provinces stolen and appropriated by a victorious enemy, the unchanging and reasonable desire of a great and growing nation for access to the sea, the endless rivalries and jealousies of a group of small nations embittered and rendered volcanic by the impositions and abuse of larger and stron-

ger nations; all these oft assigned causes have been proclaimed and discussed since the beginning of the struggle and one may well become confused and uncertain of the truth if no further inquiry is made and no deeper analysis of the problem is applied.

The question is simplified if we ask, what was the reason for the assassination, what was the reason for the short-sighted jealousy, etc., etc. If a reason can be found sufficiently comprehensive to include all the familiar and commonly given causes, it is evident that we are at least approaching the truth.

Long ago in the early history of mankind it was made very plain that every man is his brother's keeper, and that when a man acts contrary to this law he cannot escape the inevitable consequences which are surely disastrous. Ever since that ancient time and all through the intervening centuries the facts of history have verified the truth of this unchangeable law; until it is as clear and plain as daylight that in our dealings with each other as individuals we are compelled to observe this fundamental law or we must suffer the consequences. No one for a moment doubts the wisdom, the common sense, the truth which is axiomatic that we must live in friendly relations with those about us. Not to do so means enemies on every hand and that in turn means trouble and disaster in a thousand forms so that life would become unendurable. These are the plain cold facts. No reference need be made to the resultant truth that the friendly life is the life of satisfaction and peace, while the opposite mode of life determines an existence of fear, suffering and horror.

This same elemental truth applies as surely to nations as to individuals. One reason why it is not so clearly recognized is that the life and the history of nations is necessarily more complex, involved, and of much longer duration. The truth relating to a nation must be studied over a period of generations, perhaps of centuries; the same truths are made plain by months or years when related to individuals. But they are as true in one case as in the other. If a nation from

selfish motives and through disregard for the rights of other nations breaks treaties, violates international law and generally conducts herself in such manner as to make it plain that the welfare of other nations is of little if any importance in her foreign policy, it may be a matter of months or it may be a matter of years but it is certain that such a nation will find arrayed against her the detestation, the dangerous hate and the allied forces of all the nations she had so foolishly offended. The future of that nation is sealed. The inevitable punishment will follow until there is either a change of purpose and of conduct or until that nation is humiliated, weakened and has become a force no longer to be feared as a disturber of the peace.

Let us now suppose that the nations of the earth had learned the truth of the simple fundamental law above stated. What would we find? In dealing with sister nations and in developing the policies relating to those nations one of the first considerations of statesmen would be the welfare of the other nations as equally important as the prosperity and welfare of the home country. This sounds Utopian and considering the selfish policies hitherto so common, so almost universal, which have prevailed in foreign relationships it certainly is so. But can anyone doubt the result of this broader and more generous treatment of sister nations. All cause of enmity, envy and fear would be a thing of the past. There could be no further war for the causes of war would be removed. The nations of the earth would live and prosper as surely as do the members of a family from which has been removed all quarreling, all jealousy, all exercise of force by the stronger members upon the weaker ones. In such a relationship, and in only such a one, would the smaller and weaker nations have a sure hope of future existence and an opportunity of growth and peaceful development. The truth of the matter is that the adoption and execution of such a policy would be nothing more than plain, straight common sense. It is nothing more than the recognition of the old principle prov-

en true through all the centuries and made even more explicit and forcible in the immortal words of the golden rule. It is passing strange, it is well nigh incomprehensible that nations will try every other experiment, every other method, every other policy in dealing with each other that the one simple, plain straightforward and only successful one ever stated and which has borne every test, to which it has been subjected.

Will the day ever dawn when the nations will have learned the lesson which ten thousand witnesses have proved to be absolutely true, viz.: That the teachings of the Nazarene are sound and are the only rules of conduct that will insure enduring peace to them as to individuals?

—*Yonkers Daily News*

MUNITIONS OF WAR

Sir: There are many varying opinions regarding the question of our supplying the Allies with munitions of war. Some hold that our eagerness to make money out of the terrible war is only one more proof of Uncle Sam's passion for the mighty dollar. Again our German friends, at least some of them, feel sure that if neutrally is observed, Germany can win. Moreover, we may be neutral in name but in name only. In reality we are guilty of the rankest hypocrisy, we are loud in our protestations of fairness while all the time we should really be considered one of the Allies. The German press is very bitter against us. Even some of our fairest-minded and most loyal Americans believe we as a nation are guilty of a great wrong.

Let us look at the whole matter from a totally different viewpoint. Let us suppose that the Ruler of the nations at last disgusted and outraged by the way His laws have been broken by all parties in this conflict, not only in the conduct of the war but for many centuries previous to it, has at last concluded to visit His punishments on His disobedient children just as He did many times in the history of Israel.

If such was the case what now should be our attitude regarding selling munitions of war? For myself I should run my powder mill or cartridge factory twenty-four hours every day, and would sell to all who could buy. By so doing I should think I was doing my small part in co-operating with the Ruler of the nations.

RESPONSIBILITY FOR THE WAR

Whole world is Responsible and Only a higher Morality Will Save Manhood

To the Editor of the Springfield Republican:—

Who struck the first blow? Who, therefore, is responsible? Most thinking men today are agreed that the war is the result of foolish, criminal ambition on the part of Germany. I am fully in accord with this view, and I hope from the bottom of my heart that Prussianism will receive the thorough and decisive defeat it so richly deserves. This can be done only by force of arms; therefore I am most heartily in sympathy with the cause of the allies and the great struggle they are making for the cause of righteousness and justice and equal opportunity for every nation to shape its destiny as it sees fit, provided such action does not interfere with the rights of other nations.

And yet the important consideration is not who struck the first blow or where it was struck, and that in consequence we have a world in flames; no, this is not the fact of prime importance. What we should remember is that looking at the whole matter in a large way and considering the ultimate issues of the war, it makes but little difference who struck the first blow or where that blow fell. For the conflict was inevitable.

Reasoning from the dealings of God with the nations in the past and noting his part in their wars and struggles, it is evident that the measure of the sins of the nations was about full on August 1, 1914. Divine wrath was sure to follow. To say that the nations fully deserve the chastisement they are receiving is to state the truth mildly. A brief review of God's dealing with Israel should convince every believer in God's word that the above statement is conserva-

tive. The only difficulty will be found in making a just estimate of the sins of the nations, America included, on August 1, 1914. No proof is needed to show that God is a God who loves so deeply, so fully, so comprehensively that he will not spare the rod, if all other means fail, of bringing stupid, blundering, sinful man to his senses and thus compelling man to understand that this is God's world and that his will shall be dominant in it, whether or no man is willing. The whole history of Israel is but the verification of this statement. To save the remnant of his people the scourge of war was often applied when the warnings of prophets and the teachings of past experience proved unavailing.

This is the meaning of the present war. After nearly 20 centuries of Christ's teaching, the most powerful teaching and the greatest motive force the world has known, that is, God's love for man, what was the condition existing among the nations on August 1, 1914? There was not a Christian nation on the face of the earth. There were thousands, tens of thousands, yes, millions, of earnest, sincere believers in Christ trying to follow his example in their daily lives. They were found scattered throughout all the nations. Their lives and their example serve as a background to make more awful the terrible sins of the vast multitude who constituted the nations of the earth.

This sounds like a strong statement. It is, but it is true. Consider the condition in our own country, our America we are so proud of. What of law and justice? They were usually about as widely separated as East and West. One law for the rich man, another for the poor—Harry Thaw, for instance. Consider the political situation; graft and wire-pulling of every sort, and to such a degree that an honorable man hesitated to enter the vile arena and lend his time and energies to those pursuits which should be most honorable.

Consider the strenuous efforts on the part of most of our young men to get rich, not to wisely use wealth,

but to exert power or to indulge in various forms of pleasure.

Consider the hard-heartedness, the cold indifference of the average man and woman of the world to the poor and suffering all around them.

Consider the drunkenness and all the crimes it leads to, a condition perhaps somewhat similar to that of Israel when Isaiah wrote his scathing invective and foretold the overthrow of the northern kingdom in consequence.

Consider vice, commercialized and otherwise. Dorothy Arnold, Ruth Cruger and similar victims are but examples of a condition of society so vile, so disgusting, so bestial that the thought of the underworld so close to us causes a shudder of horror whenever we stop to contemplate it. And yet these horrible conditions are well known and are permitted to exist because of the indifference of the majority of the voters in our cities. Commercialized vice is too profitable and too agreeable to the many to be interfered with by the few. We think of slavery in the South as something horrible, monstrous, inhuman. So it was. But white slavery is much more horrible, fiendish, devilish than any slavery that ever existed south of the Mason and Dixon line.

And we, American citizens, calling ourselves a Christian nation, allow these conditions to continue. We shunt the whole matter by saying that these evils always existed and therefore always must obtain. A more damnable falsehood was never uttered. I do not forget the earnest few who are trying to overcome and better the evils mentioned. I strongly emphasize the fact that our politicians, the most of our legislators and those in authority, as well as the majority of our voters, are quite indifferent to these evils and their danger to the community.

And again consider the easy-going morality, the self-satisfied complacency, the smug self-approval of many thousands of enrolled Christians who take their creed quite comfortably except that vital part which

bids us "take up our cross and follow Him." Can one carry a cross with so little of self-denial, so little of real sacrifice?

This war is no criticism on the weakness of Christianity; it is rather a bright and burning flame whose light reveals the fact that true, real Christianity is the splendid exception that makes more terrible the general rule that Christianity is often preached and seldom practiced. There could have been no war, for there would have been nothing to fight about, if the plain common sense of the Sermon on the Mount had been the fundamental conception of the nations in their relationship with each other.

Until the world grasps and assimilates this fact, that the teachings of Christ are just as applicable for nations as they are for individuals, just as well suited for the diplomat and the statesman as they are for the farmer and the businessman, there is no more hope for ending war and establishing permanent peace than there is hope for individual peace and that deep serenity of soul only found by putting into terms of daily life the matchless teachings, the divine wisdom of the Nazarene.

THE PENALTY AND THE CRIME

To the Editor of The Evening Post:

Sir: Shall the penalty fit the crime? Shall those responsible for the war of frightfulness learn the meaning of such horror by their own experience?

The answer should not be difficult. Is the murderer allowed to escape the chair or the gallows because he expresses repentance or fear? The inhuman brute violating all conceptions of decency or humanity is frequently burned at the stake or riddled with bullets. But that is only because the instinctive sense of justice found in every human heart fears that the law will be trifled with or evaded. If the mob could know positively that the brute would receive quick and adequate punishment, there would be an end of lynching. The responsibility rests partly on those who frame the law and in large measure on those who fail to execute even the law as it stands. I am not excusing lawlessness; I am strongly condemning our lawmakers and those who delay or trifle with justice.

Shall the unspeakable Hun escape the result of his unspeakable deeds? Not unless our sense of justice is outraged by the sentimental, pusillanimous, weak-kneed men who impose the terms of an unjust peace. But what does this mean? Can we demean ourselves by descending to the low level of brutality and torture? Can self-respecting men act like Huns, Turks, or Bulgarians? By no means. Every one respects a just law or an adequate penalty for crime when properly executed because such a law and such a penalty compel respect. They appeal to our sense of justice. In dealing out justice to the inhuman brutes who have devastated Belgium, northern France, and Servia, let us keep this truth in mind; there must be penalty for crime, penalty adequate to the crime, penalty executed promptly and to the full. Otherwise a premium is

placed on the crime and our sense of justice is outraged.

What shall be done with the Kaiser and his sons, Hindenburg, Ludendorff, von Tirpitz, and those responsible for this war of frightfulness? Applying the principle above stated, it is evident that our sense of justice will be outraged unless these inhuman monsters are made to suffer in part at least the same fear and horror they have imposed on others. We cannot degrade ourselves by brutality, but we can impose a penalty quite suited to the crime. Expose them to their fellowmen. Exhibit them, under proper safeguard, as we exhibit dangerous animals. Put them in the chain gang and let them know the meaning of honest work in reconstructing and reclaiming the lands they have defiled and devastated. In like manner, let an army of German captives be kept at work in rebuilding Belgium and northern France. A money indemnity adequate to the losses inflicted by Germany is out of the question. It cannot be collected, and will not be available for years to come. But work is the equivalent of money. Let Germany work and work hard under the lash of the overseer, if need be, until her crimes are expiated so far as that is possible. Again, Germany should have no army or navy for many years to come.

Remove the fangs from the serpent and you need not fear him. The present race of Germans must die and a new race be born before armed force can be entrusted to them. They must be taught by years of hard experience that might can be intrusted only to those who believe that might is secondary to right. This truth cannot be pounded into the consciousness of the present German race except by degrees. For forty years they have been taught the opposite. Render them harmless by denying them either army or navy.

Most important of all is it that the leaders, the Potsdam gang, should suffer equally and in kind with the German people; in fact, since they are responsi-

ble for the war, their penalty should be mere severe. Just here is where injustice is most liable. One law for the rich; another for the poor. How often have we seen the guilty wretch go free or escape with a light penalty because of the tremendous influence of position and wealth. But if such trifling with justice is allowed in the cases of these fiends in human form, woe betide the men responsible for such a crime. The righteous indignation of all decent people, brought to a white heat by the unparalleled brutality of the past four years, will justly fall on such weak and sentimental excuses of manhood.

(We have received several letters regarding the United States Senate and Senator La Follette. From these we have selected two which reflect most pointedly the two extreme points of view.—Editors.

Editor of The Christian Work:

Dear Sir: The reading public is disappointed at the delay on the part of the Senate in ejecting La Follette. What further proof is needed of his treasonable sentiments? All the best sentiment of his own State has plainly and severely condemned him. Is the Senate so supine and lacking in true patriotism that it is willing to longer endure intimate association with such a renegade? Are these times for trifling and quibbling with issues that are vital to our success as a nation at war? The patriotism of our young men who are giving their all to their country's honor should shame our Senators and should spur them to action. Such delay in dealing with treason in a firm manner is a premium, an encouragement for further foolish, harmful and seditious utterances and acts. Are we so proud of our soap-box orators that we will quietly permit our Senators to encourage the same sentiments boldly proclaimed in the halls of Congress? Our Government is active in ferreting out German intrigue and is doing well. We have been amazed at the cleverness and audacity of these agents of German diplomacy. Nothing has been too base, too dishonorable, too inhuman for their

best time, thought and effort. We are gradually beginning to understand that we are locked in a life and death struggle with the madness that comes to the brute suffering under the lash of just punishment. If ever there was needed whole-hearted effort, harmonious patriotism and unselfish surrendering of all to our country's urgent call, now is the time, and now is the occasion for each one to prove his manhood. But what can be expected of the man in the street when he knows that our Senators are so lacking in wisdom and are so slow in action? When he sees that this plain duty is so long deferred will he not begin to believe that our councils are divided, our aim uncertain and therefore that his duty is not so plain? La Follette is a real element of weakness; a real cause of dissension. Put him out, and all others like him. Put him out quickly. "For thus saith the Lord of Israel, There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you" (Joshua 7:13).

Achan stole gold. La Follette is doing his best to steal the manhood and patriotism of the nation. He is a worse thief than Achan ever thought of being. Put him out, and do it quickly.

UNPREPAREDNESS

Unpreparedness

WHY WE SHOULD ARM

If the people will fulfill the conditions of peace there is no need of army or navy. But if these conditions are not fulfilled there is need of both. The greater the danger the greater the need. What are the conditions of peace? First, that God is just as present in this world today as ever; that he is intimately connected with everything in it, and that his people are the subjects of his greatest care. He has told them how peace may prevail, and he has shown them that the breaking of his conditions of peace will mean war. What are the conditions of peace? The same now as ever. Read the history of Israel and you can see at a glance the answer to the question. It will be replied that we are not living in Israel's time and that civilization is much changed since then, therefore the same principles do not apply to these days. Perhaps we know more than Christ; if we think so there is not much room for argument. If we believe that he knew what he was talking about, perhaps we will condescend to note that he says: "I came not to destroy the law and the prophets but to fulfill." In other words the law suitable for Israel was suitable for all time. Because men persist in breaking this law they bring upon themselves the consequences—war. This is the cause of all the wars this world has ever seen. We may be very certain that war with its horrors is not at all in accord with a loving, Heavenly Father. But he may use even war at times to enforce his commands upon his people when every other appeal has failed.

The boy gets a well-deserved thrashing because of his stupid perversity. The thrashing is the result of

his breaking the commands his father gave him and is justly recognized by the boy in after years as the result of his own folly. And yet the father lays on the rod.

Having then determined the reason for war we may ask what should be the attitude of America in regard to arming as a measure of defense. Let us extend our simile. The father has a family of children. Some of them, because of breaking the law which has been proven to be the only law which means peace in the family, have begun to quarrel. The members of the family not yet in the squabble are much interested and soon begin to take sides as seems to them best. One of the members lives in a house just across the road. But he knows that when the row across the way is settled, that the victor inflamed by his victory and really a little beside himself as every one is who resorts to force, he knows that he too may be attacked. Therefore he very sensibly bars the doors and windows and takes down the rifle and stands guard over his own home. The whole squabble is nonsense and might well be avoided if the different members would act in accordance with common sense and not resort to force.

MIGHT THE PREVAILING FORCE

Therefore We Should Prepare Against It.

To the Editor of The New York Tribune:

Sir: Preparedness is the question of the hour. Other issues are important; this one is paramount. Moreover, it is the storm centre of debate. Those in favor consider their opponents shortsighted, simple, lacking in common sense. Those opposed call their antagonists fire eaters, jingoes, bitten by the desire to rush into the same insane folly which has led Europe into slaughter.

Before the war began, or in its early stages, there were perhaps a few who, misled by German authors, believed that war was a good thing, really a blessing in disguise. But now that horror has added to horror and war in its true aspect is beginning to be better understood, with the bitterness and hate that inevitably follow in its train, there are few, if any, outside the brutal or purblind who do not denounce war as an unmitigated and senseless evil.

Does there exist among us a spirit of imperialism on the one hand, or a spirit of jealousy on the other hand, which may in time produce the same dire results? Does our past history indicate that America has been zealous to extend its territory at the expense of neighboring nations? Have we not found right at home sufficient land to till, sufficient mines to explore, sufficient demand for all the capital we could invest? Or have we been consumed by a spirit of envy at the prosperity of other nations? Have we bent our energies to the upbuilding of a merchant marine whereby we might successfully compete with other nations in freight rates and export trade?

It needs but brief consideration to convince every

fair minded, thinking man that in the past we have been so busy developing our own resources that we have had little time and no inclination for much else. Is not the same condition true today? Is our country filled to overflowing with a population struggling for the wherewithal to live? Is there any country on the face of the earth that offers such inducements as ours? Why such streams of immigration from countries beyond the sea? Have we any cause to envy other nations? Can any one among them show such growth or marvellous increase in wealth? These basic facts must not be overlooked if we would find a true answer to our question.

The plain truth of the matter is that there is but one excuse imaginable for our going to war with any nation on the face of the earth. Just as the automobilist may exercise the utmost care and may use every precaution against a collision, it is still true that the carelessness or folly of other automobilists may mean a collision, so it is possible for some other nation so to impose upon our rights and to so outrage our sense of justice and humanity as to demand from us action that will result in war. Is this a real or an imaginary contingency? Let the facts answer. The arrogance of more than one foreign nation cannot be questioned. If these nations were not at war, and, therefore, averse to incurring additional burdens, does anyone doubt that they would give little heed to our protests at their outrages upon our citizens and upon our commerce? Moreover, if we were not a nation of 100,000,000, and if we did not possess almost incalculable wealth, and if we had not already proved what Americans can do when at last they feel the necessity of the final resort to arms, we may rest assured that our protests would receive but scant attention.

When international relations are reduced to their last analysis, the fact cannot be disproved that power, force, the ability and the wherewithal to fight, are the foundations on which they rest. I do not say that other considerations are without great influence in

shaping the policies of nations, but if these policies cannot be harmonized, and sometimes they cannot, then war may be inevitable. The present war is but one more proof of this truth, which all the history of the past states most clearly.

I firmly believe that the time will come when right, and not might, will be the final, prevailing force in the affairs of nations, but that time has not yet come. Until it does come the part of common sense would indicate that we should act in accordance with the principle stated. Otherwise, we would claim for ourselves an exemption to all nations.

Now, why should preparation for war, or rather protection against war, as it should properly be called, be accepted as a cause of war? Such a conclusion is absolutely false. And yet it is one of the falsehoods we hear repeated everywhere. No war ever yet resulted from preparing for it. Suppose a case, to illustrate the truth: A young man of splendid physique and fine muscular development. He will be either a danger to his neighbors or a safeguard to them, according to his disposition. If he is quarrelsome, he will get himself and others into trouble; if he is peaceable and a man of common sense, others will be the safer for his strength. In cases of emergency that strength will be used for good ends.

Germany, France, England and all the nations at war might have continued their military preparations until every man among them was a miniature walking arsenal, and yet there would never have been war had it not been for the teaching and the acceptance of that old, old, outworn, false and misleading theory that stronger, more vigorous and growing nations have the right because they have the power to impose on the rights and to dominate the policies, yes, even to conquer and absorb the territories of weaker nations.

Since the time of Washington all our greatest leaders and teachers have firmly believed in and have clearly taught our people the folly and the crime of aggression. As a nation we really believe this to be

true. Therefore, there is no danger to others if we arm ourselves to the teeth. We should remember, finally, that the lesson this war has so clearly taught us, that might is not right and aggression is not warranted, has in all probability not yet been accepted as true by some of the nations at war. In all likelihood it will be many years yet before this truth is universally accepted and the nations of the world arrive at that degree of reason and sanity where the reign of righteousness is accepted as the only true solution for the problems confronting them.

Our army and navy should grow with the growth of our people and their needs until that happy time when all nations shall finally learn the folly of resort to force for the settlement of disputes, when the same disputes can always be adjusted by arbitration provided there is the will and the determination so to do.

THE FOLLY OF UNPREPAREDNESS

To the Editor of The Boston Transcript:

There have recently appeared in the papers many articles regarding the folly of expending large sums of money for national defence. There are cited the preparation of Germany and her foes as a proof of the theory that preparation for war is a cause of war. I cannot agree with this conclusion.

Many years ago when living in the Far West I nearly lost my life because of a dispute with an Indian. I was not armed, the Indian was armed. He inquired of one of my friends if I was armed. Learning that I was not he endeavored to shoot me. Fortunately for me he was not quick enough. Had I been armed it is most probable that he would not have made the attempt on my life. The lesson was not in vain. Afterwards I seldom left my gun behind me, and never again was in a similar danger. My six shooter compelled respect. Our peace-loving friends are very much in error when they teach that preparing for war is a cause of war. It is a protection against war, at least in part. All will admit that war, in the memorable words of Sherman, is hell; but more than hell is necessary to convince fools of their folly.

The cause of war is the false ambitions and false ideals of nations. Germany has been taught for generations that might makes right. She really believes that this is true. She believes that England is money loving, grasping, hypocritical and decadent. Therefore, England has served her time, fulfilled her destiny, has been weighed in the balance and found wanting; therefore, the future welfare of the world will be best realized by overthrowing England. Germany undoubtedly believes that the ruler of the universe destines her to be the one to accomplish this high purpose. No amount of argument, however, clear

and dispassionate will make Germany see the falsity of this theory. Therefore, the court of last resort, war. To prove by history the splendid record of England in India and her colonies for the uplift of the peoples in those colonies, would seem to Germany only evasion. She would see in England's government only a pretence for filching under cover of humanity the property of her colonists. In other words, when a nation is obsessed by false aims and false theories, she is not open to argument or reason.

No one can tell when a nation may become a danger to other nations because of the reason stated above.

America has treated Japan in a manner unworthy of those professions of high idealism so common to our statesman. Japan has reason for resentment. Other nations cannot understand our lax administration of justice. The Thaw and Becker cases are too recent to be forgotten. Our foolish mad race for wealth has justly made us an object of ridicule. Our other follies hardly need mention. They are not peculiar to us, but belong to all races of men.

The point to be emphasized is that any strong, virile, growing nation has some reason for believing that since America countenances such weaknesses, she is unworthy and unable to be a leader to the other nations and therefore, she is decadent and the future welfare of the world demands that she give way to any nation which in their own opinion stands for higher ideals.

Therefore, gird up your loins and wipe America off the map. We, who believe in our country and who know that the follies and weaknesses mentioned will give way to higher and saner method of living are not at all fearful of the future. At the same time it is but reasonable and the part of common sense to look to our defences and to protect our coasts just as any man will provide locks and bars to his home. Otherwise his family and property are open to any scoundrel and thief who may wish to do him injury.

We should act and act quickly; we should provide

all the means without question; we should talk and we should write that our foolish and short-sighted, although honest and sincere peace loving friends may see that peace and security depend not on weakness, but on strength and true ideals. "Be ye wise as serpents and as harmless as doves."

Editor of The Christian Work:

Dear Sir: In the current number of *The Christian Work*, page 547, there is an article by James W. Johnson on the "Folly of Unpreparedness" that should be answered. Mr. Johnson, it seems to me, draws a wrong conclusion from his premises. He says that he cannot agree with the theory that "preparation for war is the cause of war." He uses this illustration: "Many years ago when living in the West," he says, "I nearly lost my life because of a dispute with an Indian. I was not armed; the Indian was armed. Learning that I was not armed he endeavored to shoot me. Fortunately for me he was not quick enough. Had I been armed, it is most probable that he would not have made the attack on my life."

The illustration is faulty, because there is no analogy between it and the thing intended to be illustrated. In the illustration the Indian is armed and thirsting for blood and in reach of his enemy. What nation is thirsting for Uncle Sam's blood? What nation wants to fight us? What nation is saying we are armed and we are going to kill you, who live in America? My impression is that we are at peace with all the nations of the earth. They are telling us in many ways—we are your brothers and let there be no strife between us and you. We infer from the present attitude of the other nations toward our own, and the agencies now making for peace, we are in less danger from war than we have been for many years.

Now notice again the illustration from the Indian. Mr. Johnson surmises that if he had been armed the Indian would not have made the attack. I would like to make a guess also. If the news had been given the

Indian that Johnson was armed, the Indian would have been quick to shoot and probably Mr. Johnson would have been killed or wounded.

What he says regarding Germany's attitude toward England before the beginning of the war: that England had served her time, that she was decadent; that she had been weighed in the balance and found wanting; therefore the welfare of the world demanded her overthrow, may be true and it may not be true. The masses of the people in Germany do not say so. Germany declares she did not want war. And I am quite sure she had no idea of getting into war with England when this war began.

Mr. Johnson says that the United States has treated Japan in a manner unworthy of those professions of high idealism so common to our statesmen; Japan has reason for resentment. If so, how shall we pacify Japan? What is the honorable way to do it? Suppose Mr. Johnson finds that he has wronged his neighbor, and that his neighbor has reason for resentment. What is the honorable way for him to proceed to settle it? Not to buckle on a six shooter and start out to find him to shoot it out. But go to him as a friend, tell him you are sorry that you have offended him, make amends for the wrong, ask forgiveness. If we have wronged Japan let America acknowledge her wrong. Correct the mistake and give assurances that we will try to prevent a repetition of the offensive act. To build up a big navy to shoot it out is to make ourselves unworthy of the name of Christian nation.

I quote from his article again: "Other nations cannot understand our lax administration of justice. Our foolish, mad race for wealth has justly made us an object of ridicule. The point to be emphasized is that any strong, virile, growing nation has some reason for believing since America countenances such weaknesses, she is unworthy and unable to be a leader to the other nations and, therefore, she is decadent, and the future welfare of the world demands that she give way to any nation which, in their opinion, stands for higher ideals.

Therefore gird up your loins and wipe America off the map." Get your breath! Here is a severe indictment, and he says some nations have reason to believe that Uncle Sam had sometimes acted badly and had performed some things unwisely, but I did not know that he had gone so far in his mad and wicked career that the nations had a reason to believe that he should be wiped off the map.

I think Mr. Johnson wrong in his opinion as to the estimate which other nations put upon America. Are we setting ourselves forward as a leader for the other nations in a way that is offensive to them? If they do not want to follow the leadership of America we will not try to compel them to do so. Why, then, should they want to whip us? They have not said we should be off the map, and why should we think they are going to make the attempt? Again, if we are acting in such a way as to cause the great nations of the earth to believe that it would be best for all concerned that America be wiped off the map, building a great navy and converting this country into a military camp will not prevent the catastrophe. We will burden ourselves with a burden, and our children will have a burden. Neither we nor they will be able to bear it if we try to build to fight the combined nations of the earth.

Again will the nations want to fight us on account of our mad rush for gold? Mr. Johnson seems to think so. But if we lend it to them, which it seems we are quite willing to do, they will not do so. Brother Johnson go to bed and go to sleep, we are in no danger.

Editor of The Christian Work:

In your issue of November 6 I am pleased to read the criticism of Mr. C. A. Reynolds on my ideas regarding the need of suitable defence. Most of all do I appreciate his thoughtfulness and solicitude regarding my slumbers. He is not only a critic, but a tender-hearted one. Thank you, Mr. Reynolds!

Now let us see about that Indian story and the curious inferences drawn therefrom by my gentle critic.

The Indian in question was one I had known a long time. He had frequently purchased goods at our store. In fact, was considerably in our debt. I had found it impossible to collect from him. He was well-to-do, had many horses, and was a noted gambler. On a day when he had been winning at his favorite game I took the advice of friends and again suggested to him that he square his account. He denied he had money; I warned him I would have him arrested and tried for debt. My warning had more of an effect than I intended or anticipated. They say my words contained an occult meaning not understood by myself and that the Indian thought he was threatened with bodily danger. At any rate, he immediately inquired of a man in our employ if I was armed. The man knew nothing of the row and replied that I was not armed. Then the Indian made his attempt on my life. Now note that the dusky hero did not make sure of my meaning, but jumped to the conclusion he was going to be injured. His common sense would have indicated to him the folly of such an idea, because every white man as well as every Indian in that part of the country knew the severity visited upon any white man imposing on the Indian. Our Government had more than once proved its intention to see full justice done in such cases. Furthermore, my home was there and no little property connected with it. Within about three miles was the Indian reservation, containing about three thousand people of his own tribe. Would anything have been more foolish than for me to attempt bodily injury in my effort to collect a just debt? All these facts counted for nothing in the mental process of the Indian. He jumped to the conclusion that he was in danger, and, finding me defenseless, he determined to get in his work first.

Now if the lesson had been poorly learned I might have decorated myself with several six shooters, bowie knives, etc., to impress upon all about me that it would be dangerous for anyone to trifle with me in future. I would have sung my swan song, in short order. The

folly of arming for defense is just as clear. I was quite content to carry one gun and to make no display of it except on one occasion, when a drunken fool boasted to me of his powers in pugilism, claiming to be able to do up John L. Sullivan, etc. He became such a nuisance that I finally told him I knew nothing about fighting with fists, but that if I had to fight I would do it this way. I shoved the end of my gun into his stomach, being careful to keep my finger well away from the trigger. He melted away like lard on a hot stove, all the while trying to love me in the manner so common to drunken fools. Had I been unarmed there is no doubt in my mind that I should have had to put up with any amount of annoyance, and perhaps danger, because the fool was just in the humor to display his pugilistic ability for my benefit. There is about as much sense in some of the nations at war as there was in the drunken fool. It would seem the part of reason to be adequately protected.

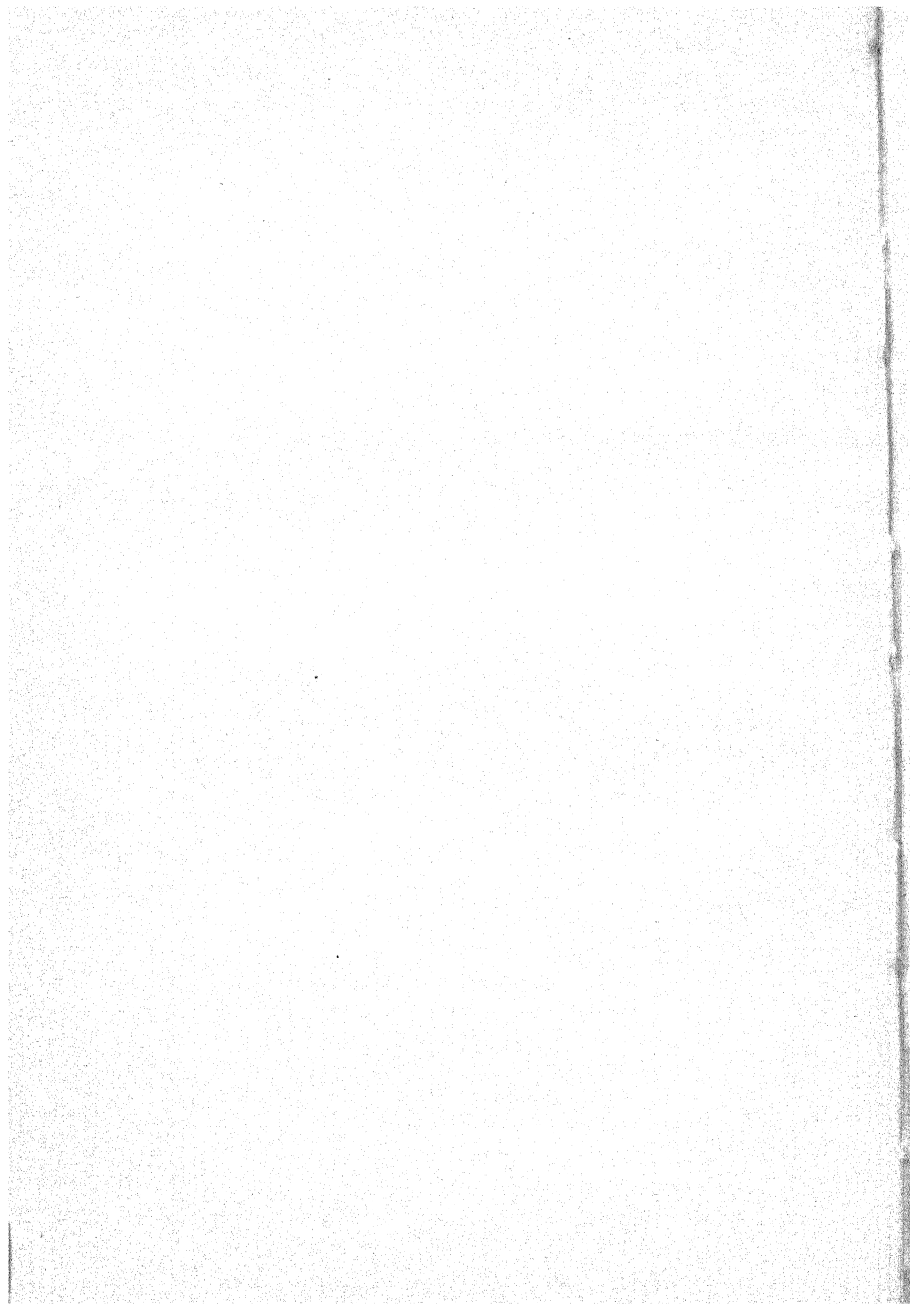
Mr. Reynolds says: "My impression is that we are at peace with all nations of the earth. They are telling us in many ways, 'We are your brothers and let there be no strife between us and you.'" This sounds very beautiful, and I trust it is true. However, we have had some plain indications from at least one nation that if we continue to exercise the right of neutral nations to sell munitions of war we may expect more than their brotherly sentiments of trust. Mr. Reynolds fails to grasp the fundamental idea that since the time of Frederick the Great, Prussia has sincerely believed the theory that might is right. Many of their most influential teachers as well as greatest generals have since that time followed the same mistaken theory. Germany today really believes it. Germany's allies, of course, believe the same thing. Now all will admit that the future of this terrible conflict contains many problems not easily adjusted. How far the struggle will extend or what nations may be involved is not altogether clear. The difficulties that will arise when peace is discussed are surely not imag-

inary. Who can say what the future may involve? Why is it unreasonable to safeguard our nation just as Mr. Reynolds probably safeguards his home? To adequately defend our enormous coast line would not appear foolish under such circumstances. To develop an army not great, but efficient, could cause no offense to any other nation.

All the nations of the earth are convinced that we want no more territory. They would see in such action on our part merely wise provision against an unknown future.

I would not think it necessary to reply to all of Mr. Reynold's comments. What would be the use? He believes that since we are at peace there can be no war. No possible danger can come to our favored land. All the nations of the earth love us, and so, of course, it would be foolish to do otherwise than enjoy with tranquil mind the present, and let the future care for itself. The arguments of our peace-at-any-price-friends are too well known to need repetition. I am glad to follow Mr. Reynold's advice to sleep in peace, but the reason is not the same as his. It is evident that the great majority of our citizens are slowly awakening to the fact that there is real danger and that suitable measures of defence need to be provided. Even our President, who certainly cannot be called an alarmist or one given to acting on impulse, is plainly on the side of common sense, and not of trustful simplicity. Rest well, Mr. Reynolds, not because other nations love us, and therefore we are in safety, but because some of the lessons of the war have not been wasted, and therefore reasonable measures of defense will be adopted notwithstanding the blindness of some who refuse to believe there can be a storm because the sun is shining. Even if you would not guard your own interests, still rest in peace; there are others who will bear a part of your responsibilities, as well as their own, because the common necessity demands it.

INTERNATIONAL PROBLEMS



International Problems

AMERICA AND THE IRISH PROBLEM

Two invalids were comparing notes. Both had suffered many things because of doctors, nurses, medicines and the various ills that flesh is heir to. Said Jones to Smith: "The conclusion of the whole matter is—eat an apple every day, and you'll keep the doctor away." Smith replied: "I go you one better—eat an onion every day and you'll keep everybody away." What is the connection? Let us keep on giving advice to other nations as to how they should manage their affairs; let us indicate to England, for instance, the proper solution of the Irish problem. The fact that we don't know much about it should not make us hesitate. Let us try and demonstrate that, altho we are not party to the league of nations, still it remains for us to suggest the best methods of throwing light on its difficult problems; let us pursue this policy far enough and we shall have proven that the onion of our conceit has become a stench in the nostrils of our friends across the water.

If England asks our advice as to the Irish muddle it will be time then to advise. Let us put the shoe on the other foot. How would we like to have England outline the proper policy to straighten out our Mexican tangle; and not only that, but suppose England should begin an active propaganda for carrying her theories into effect? We would be justly indignant at such officiousness. But England has much more reason for insisting that we preserve peace in Mexico than we have for a like insistance regarding Ireland. For years Englishmen have held valuable interests in Mexico. These interests have suffered severely during the last ten years of Mexican trouble. It would be reasonable

for England to demand that we either protect the interests of her people or that we let her do so. The latter policy we could not tolerate because of our just adherence to the Monroe doctrine.

But we refuse to meet the necessities of the case; we refuse to insist on livable conditions in Mexico. Notwithstanding all this, our English cousins exhibit a degree of patience which is admirable. A reasonable conclusion would be for us to be guided by the same wisdom and courtesy.

The reason for the Irish propaganda in our country is not difficult to understand. There are many Irish malcontents here and in Ireland whose hatred of England is bitter, narrow-minded and unreasonable. It is certainly true that in the past England has pursued a policy toward Ireland which at times has seemed to us unwise. But are we to judge? Do we understand the full values of the pros and cons as completely as do the statesmen of England? Do the common people of England understand the difficulties of our Mexican situation as well as our statesmen?

We all know somewhat of England's and Ireland's quarrel. We know that Ireland is divided by north and south; that the people of one section have different policies, aims and ambitions than the people of the other section; that the religious difference between the two are keen, bitter and apparently impossible of reconciliation; that there are many other causes of discord is probably true. Now, if the Irish malcontents can only cause friction between America and England; if they can only change the pleasant feeling of mutual regard existing between the two great branches of the Anglo-Saxon race; if they can only use America to force the hand of England; if they can only play upon our sympathies for Ireland struggling for freedom even as we struggled for our independence; then they will have attained their purpose and we will have proved ourselves easy dupes of their Machiavellian policies.

Suppose full freedom were granted to Ireland to-day? What would result? A bloody civil war between

the north and the south. Kilkenny cats chewing each other into mince meat. Furthermore, with Ireland right at England's side is it difficult to realize the turmoil which would inevitably result in England herself. a turmoil possibly leading to strife?

Nature placed our land 3,000 miles from England. Our forefathers came here expressly to obtain liberty of conscience as well as liberty of action. And yet it is doubtful if we would ever have sought political freedom had it not been for the blundering, narrow-minded king who then occupied the throne of England. Can any one pretend that today the foreign policies or the domestic policies of England are conducted in like manner? Is it not universally admitted that England has been the most successful, broadminded and generous of the nations in her treatment of her colonies? What country has not been benefited, and what people have not been uplifted where England's authority has been dominant.

Of course, we all sympathize with Ireland's wish for self-determination, her longing for freedom. So do we feel for Armenia and the various Balkan states, and every other land striving for the same high aim. But are we, therefore, justified in a policy tantamount to intervention? Shall we enter our neighbor's home and adjust the differences between the members of his family? If your neighbor attempts such a blunder with you there can be but one result. If you are a man you will show him the door; if he hesitates you will kick him out of it. It will be time enough for his assistance when you ask for it.

If a child of my neighbor's thinking himself ill-treated should come to me for help I am justified in giving him advice, in giving him food, perhaps in giving him a home; I am not justified in trying to arouse the enmity of my neighbors against the head of that house or in appointing myself judge between the boy and his father.

There are many domestic problems demanding our most careful thought; the issues impending are vital

to our national welfare; yes, to our national existance. Let us bend our best energies to these questions rather than to muddle in matters which are not our proper concern.

—*Winstead, Conn., Evening Citizen*

THE PEOPLE'S FORUM

John J. Splain Replies to James W. Johnson

To the Editor:

My attention has just been called to an article signed by one James W. Johnson of Norfolk and printed in your issue of July 16. As the same article was published in other Connecticut papers, as I am informed by the one who brought the matter to my attention, it is clear that Mr. Johnson had British propaganda in view in spreading his article. It, therefore invites a reply.

Mr. Johnson confesses that he doesn't know much about the Irish problem, which is quite obvious without his confession. If he knew even a little bit about this question, which is just now engaging the world's attention, he wouldn't draw such a foolish analogy as he does in comparing England's policy in Ireland to America's policy towards Mexico. England is in military occupation of Ireland without any right or claim to right except the right of might; America is not, and has no justification to be, in military occupation of Mexico. Englishmen who have interests in Mexico must take their chances with Mexican law; it is not America's concern to guarantee those chances any more than it is America's concern to insure the interests of Americans who take their chances in Mexico. Indeed, in view of precedents that English history offers, it may be reasonably suspected that English investments in Mexico were made in order to provide an excuse for the grabbing of Mexico as England grabbed Egypt and the richest portion of South Africa. Was it not for this, possibly, that England insisted on equal rights in the Panama canal, which was built by American capital? The analogue of America and Mexico is not properly the analogue of England and Ireland; the

proper analogue of England and Ireland is the analogue of Germany and Belgium in 1914.

Mr. Johnson complains that Irish hatred of England is "bitter, narrow-minded and unreasonable." A point may be cited in Lloyd George, the premier of England, who, speaking in the British parliament on March 7, 1917, stated that "centuries of brutal and often ruthless injustice, and, what is worse, centuries of insolence and insult, have driven hatred of British rule into the very marrow of the Irish race. The long records of oppression, prosecution and expatriation have formed the greatest blot on the British fame of equity and eminence in the realm of government. There remains the invincible fact that today Ireland is no more reconciled to British rule than she was in the days of Cromwell." Many other British statesmen including Gladstone and James Bryce and Goldwin Smith and Edmund Burke and Lord Chatham, have uttered similar judgments on British rule of Ireland. Yet Mr. Johnson says Irish hatred of that rule is "narrow-minded and unreasonable." A queer chap, indeed, must be Mr. Johnson!

"Machiavellian policies," Mr. Johnson terms the efforts of Irish sympathizers in America to arouse this republic to a sense of the debt that George Washington and Benjamin Franklin and other great Americans publicly proclaimed America owes to Ireland. "Machiavellian policy" is it for Irish sympathizers to ask America to do for Ireland what it did for Greece and Hungary and the South American countries, not to speak of Cuba, which had suffered at the hands of Spain not a thousandth part of the injustice that Ireland has suffered from England? "Machiavellian policy" is it to insist that America shall place itself now where Daniel Webster said it must always place itself on the side of free institutions? Mr. Johnson, if he is an American and not an Englishman, needs a course of study in Americanism, even as do other Americans like Owen Wister and Demarest Lloyd, who would like

to be regarded more English than the English themselves.

Passing over Mr. Johnson's absurd inference that England's foreign policies are so wonderfully altruistic and supremely benevolent as an inference that might be questioned in Egypt and India and South Africa with nearly as much force as in Ireland, or I might ask him what answer he will make to the brave American lads who sacrificed themselves on foreign soil to make the world safe for democracy when they ask him, as many of them are now asking the world, why Ireland that is held in unwilling subjection by England isn't made as free as countries that were held in unwilling subjection by Germany. Is imperialism all right for England while it was all wrong for Germany? Ask the doughboys if they would have fought as they did in France and Flanders had they been told then, as they are being told now, that they were fighting to make the world safe for British imperialism, that they were giving their strength and their lives in order that the bloated British empire might fasten the bonds of political slavery tighter yet on the small peoples that British militarism and navalism are strong enough to keep in unwilling subjection. Mr. Johnson will find in their answer a reason why America should interest itself to insist that the aims for which America went to war and saved England from destruction be realized quite as much in the case of Ireland as in the case of Poland and Czecho-Slovakia. He can learn from their lips something of American ideals and traditions to which his eyes are now closed through affection for his "English cousins."

Mr. Johnson may chase away his nightmare that with a free Ireland there would be a bloody civil war between the north and south. With the hand of England powerless to stir up religious hatred and contention to keep them divided, the people of Ireland would live in peace and harmony, free to follow their own religious preferences without interference from one religious denomination to another, just as they do now

where the spirit of Catholicism and Protestantism isn't lost in the narrowed ghost of organism.

Mr. Johnson might well inform himself on the Irish question ere again he undertakes to contribute his quota to the British propaganda.

John J. Splain

National Vice-President, Friends of Irish Freedom.
New Haven, Conn.

—*Winstead, Conn., Evening Citizen*

THE PEOPLE'S FORUM

England, Ireland and the "Good Old U. S. A."

To the Editor:

Your issue of July 28 contains an interesting reply by John J. Splain, national vice-president, Friends of Irish Freedom, to my recent article, "America and the Irish Problem." The content of Mr. Splain's reply may be inferred from his title, vice-president, Friends of Irish Freedom. How can a man occupying so prominent an office, and one so clearly partial to his particular viewpoint, be expected to treat the subject dispassionately? His name, too, carries a flavor all its own. "Blood is thicker than water." Calm reason cannot be hoped for under the circumstances. To argue the matter with Mr. Splain would be as hopeless as to argue politics or religion. Furthermore Mr. Splain's reply indicates a degree of heat which is understandable in the latter part of July, but which nevertheless serves to alienate rather than to convince. Perhaps Mr. Splain will explain why the Irish problem is made conspicuous by its absence from the platforms recently declared at Chicago and San Francisco. I am rather inclined to believe, however, that if he attempts to do so he will expose his ignorance of American sentiment as completely as he has unveiled his prejudice by what he has already written. The lovers of Irish freedom could not have selected a more unfortunate champion. Like a man wielding a boomerang and ignorant of how the thing works, he is sure to injure himself as well as the cause so dear to him. I can hardly hope that Mr. Splain will credit my sincerity when I say that I am thoroughly, heartily and fully in favor of a free Ireland. Yet such is the truth. The trouble with Mr. Splain and his friends is that they are attacking the

problem from the wrong angle; they are putting the cart before the horse. To convince them is impossible. But to those whose understanding is not clouded by passion, just a word. Let me quote from my fiery correspondent? "With the hand of England powerless to stir up religious hatred and contention to keep them divided, the people of Ireland would live in peace and harmony, free to follow their own religious preferences without interference from one religious denomination to another, just as they do now where the spirit of Catholicism and Protestantism isn't lost in the narrowed ghost of organism." Can Mr. Splain be sincere in such a statement? One can hardly believe it. England is made to appear as the cause of religious hatred and contention in Ireland. She "stirs up" the flame. Why? For what end? Is it to England's advantage to have Ireland seething? Surely this would be the work of a madman, with England and Ireland placed cheek by jowl. Let Mr. Splain try again. Let us remember the expense, the time, the honest effort made to try and harmonize the conflicting interests, sentiments, aims and theories of Ireland, efforts made by England because such harmony and peace mean much to England; then the absurdity of Mr. Splain's statement becomes all the more apparent. I grant without question that Ireland has suffered much injustice and oppression in the past because of British misrule, as I stated in my former writing, but I am equally convinced that now England is as anxious as Ireland to find a just settlement of the question. Any such settlement presupposes equal justice for Ireland north and Ireland south. Will our Irish friends tell us how this can be done? Thus far they have failed to indicate a reasonable basis for agreement. They would, however, be very glad to have America pull their chestnuts from the fire. We wisely refrain from playing the part of intermeddler. This explains the reference above to the recent political conventions at Chicago and San Francisco.

The fact of the matter is that the quarreling fac-

tions in Ireland have hitherto shown as little forbearance and as little generosity in dealing with each other's viewpoints as have the quarreling factions in Mexico. When these clashing and tumultuous peoples in Ireland have given ground for confidence in their determined purpose to bury their differences and to unite in a worthy and broadminded effort to live at peace with each other, they will need no help in obtaining their heart's desire, for England will be only too glad to find such reasonable grounds for granting what they seek. Again I suggest that they hitch the horse to the cart in the usual and approved way.

Mr. Splain's comment that I am interested in British propaganda may stand or fall by its own weight. My denial of such an absurdity will be as convincing to him as this reply is to his other misconceptions. In my opinion he is hopeless, as I have already stated. But there are others, and many of them are of open mind. In truth this is the only reason for any answer to him. To even touch upon all the various misstatements of Mr. Splain's letter would be to waste too much time in the vacation period; such opportunities are too valuable. "There's none so blind as those who will not see."

—*Winstead, Conn., Evening Citizen*

To the Editor:

Sir—My one reason for again intruding on your space to reply to one James W. Johnson of Spuyten Duyvil and Norfolk—and possibly other regions where peripatetic British propagandists wander—is to confirm the confession he made that he knew little about the Irish question. His purpose in publicly airing that little may, perhaps, be accounted for by his desire to "waste time in the vacation period;" in such a period even wise men may be excused if they show themselves silly.

I may have done this Mr. Johnson an injustice in styling him a British propagandist, since he now proclaims himself, probably under the spell of his silly

vacation time, "thoroughly, heartily and fully in favor of free Ireland." Or, what is far more likely, I have done England a grave injustice to think it would make use for propaganda of one who is so densely ignorant of his subject; for, to give England its due, it generally employs propagandists who know something of the Irish question, even though the knowledge be derived from English sources exclusively. I make apology to both, to England in particular.

Mr. Johnson asks me to "explain why the Irish problem is made conspicuous by its absence from the platform recently declared at Chicago and San Francisco." As Mr. Johnson has possibly neglected to read the platform declared at San Francisco—it might be wasting too much time in his vacation period—I will confine myself to the one declared at Chicago. The reason the Irish problem wasn't included in that platform is because the adroit politicians who framed it believed the better policy was to dodge it, just as they dodged some other ticklish questions, like the definition of the Volstead act, for instance. That they didn't thereby dispose of the question will be made clear when congress reassembles; not even Speaker Gillett will then be able to sidetrack Mr. Mason and others in congress who believe with him that America should interest itself in behalf of Irish freedom.

How little Mr. Johnson knows of the Irish problem is shown when he asks if "it is to England's advantage to have Ireland seething." England must so regard it since England has made it a point ever since Prince William's time to boil the pot of religious contention at periods that were convenient to England's purpose of holding Ireland in chains. "Divide and Conquer" has been a popular policy with England even since the Prince of Orange and Cromwell first found it effective. And it is quite popular in the present day. Note the violent talk of Sir Edward Carson, a member of the British cabinet, on Orangemen's day at Belfast—talk that set Orangemen and Catholics at each other's throats and caused a

bloody riot that, if Carson were not an Orangeman, would send him to the gallows! Note the murder of Mayor McCurtain of Cork by British soldiers that set Ireland "seething" with fury of Sinn Fein reprisals! Note the conditions that cause Cardinal Logan to declare, as published in today's news dispatches, that "from day to day things are going from bad to worse; destruction of life, destruction of property, repression and retaliation, sacking of towns by armed forces of the crowd, and, to complete our misery, outbursts of sectarian strife, resulting in the loss of many useful lives. From recent occurrences, it appears that even the house of God is not spared from sacreligious outrages and desecration by the shedding of human blood within sacred precincts." Let England take its troops out of Ireland, cease its military occupation of a country to which it has no right or title except of force, and these awful conditions of which Cardinal Logue complains would cease instantly. The government of the Irish republic would establish order, even as it conserves the only order that exists in the country today, with the breaking down of all respect for alien British authority. There would be no "seething Ireland" if England would take itself, bag and baggage, out of the country and accept in this hour the principle of President Wilson, it accepted in its hour of deadly imperial peril that "no people must be forced under a sovereignty under which it does not wish to live."

When this Mr. Johnson prates about a north and south of Ireland, does he know that north and south there are quite as homogeneous as north and south in America? Does he know that of the nine countries in the province of Ulster five are overwhelmingly Catholic? Does he know that of the 32 counties in the four provinces of Ireland only four have Protestant majorities? Does he know that in all of Ireland the ratio of religions is as 52 to 48, the latter including all who are non-Catholics whether they be believers or infidels, while the 52 includes all who are Catholics? Does he know that in 27 of the 32 counties of Ireland solid or

majority parliamentary delegations were returned in the general election of 1918? Does he know that in the recent local elections the republican sentiment of the country was even more strikingly shown, even Ulster itself going Sinn Fein by over 60 per cent? Does he know that outside the small Orange element, that is really an element alien to the Irish race, planted there by England as a so-called British garrison, the Protestants of the country are pretty generally at one with their Catholic fellow countrymen in insisting on Ireland's right to govern herself? Does he know that even in Orange and Protestant Belfast there are more Sinn Feiners than there are in rebel Cork? Does he know that Orange Belfast is less populous, less prosperous, less progressive than Catholic Dublin? It may open his eyes to learn these things before he lapses into another silly spell of his vacation period.

What does Mr. Johnson mean when he speaks of "honest efforts made by England to solve the Irish problem"? Does he refer to the pitiful home rule measure put on the statute books in 1914 and kept there inoperative even to the present hour? Or does he refer to the hand-picked Irish convention devised by Lloyd George to throw dust in the eyes of a world quite as unmindful as Mr. Johnson is ignorant of the Irish question? Or does he refer to the coercion legislation that England hopes to pass this very week to justify its newest effort to make Irishmen as scarce in Ireland as are Indians on the banks of the Hudson? It would be illuminating if Mr. Johnson would disclose some of these "honest" attempts made by England to solve the Irish problem. There is just one "honest attempt" that England can make to solve this problem, and it is the only attempt that can ever succeed—give Ireland the right which God intended she should have to carve out her own national destinies under laws made by the Irish people for the Irish people.

Mr. Johnson might well use the "valuable opportunities" of his vacation period in taking a course in

Americanization rather than doing what he can to impede the purpose of a nation that deserves and is determined to be free.

John J. Splain
National Vice-President
Friends of Irish Freedom
—Winstead, Conn., Evening Citizen

To the Editor:

In your issue of Aug. 5th, I note that Mr. Splain, National Vice President, Friends of Irish Freedom, has given some little time, and quite a bit of "airy persiflage" in attempting an answer to my comments on his former absurdities. If your readers enjoy the discussion as much as Mr. Splain and I do, we are glade to contribute what we can. An Irishman is never so happy as when he is fuming, unless it may be when, filled with Irish whiskey, he is belaboring someone with a club. "Tis dogs delight to bark and bite, it is their nature to." The statement is equally true of certain malcontent sons of Erin. Mr. Splain is a shining example. Possibly he is a member of that elect society known as the Sinn Fein—"ourselves alone"; who have brought discredit on Ireland and have put her to an open shame. It is men like Mr. Splain who are rapidly turning the friendship of America for Ireland into deserved pity and contempt. "you can't fool all the people all the time." I wonder if Mr. Splain understands the reference and if he knows who said it, and of whom it was said. Very likely not. His crass stupidity in apprehending American sentiment regarding blundering agitators, camouflaged as friends of distressed Ireland, would lead one to believe that he is equally dense, ignorant, and blind as to our faith in the common sense and intelligence of the average American citizen. But this faith has been tested more than once, it has not been found unwarranted. Mr. Splain may think it unbelievable but he will find it true that the Americas are patient even with those unworthy of their confidence and who do

not hesitate to do their utmost in behalf of intrigue, sowing the seeds of envy, bitterness and strife, when enjoying the privileges of a hospitable and friendly nation. But he will find that sooner or later our patience becomes exhausted and when these ingrates have proven themselves beyond the hope of common sense and beyond the influences of reason and justice, when without question they are firebrands dangerous to our peace; we at last are compelled to treat them as we did Emma Goldman and Alexander Berkman. We send them back where they belong to enjoy the fruits of selfishness (ourselves alone—Sinn Fein) hatred, narrow-mindedness, and hypocrisy. No doubt Sir Roger Casement persuaded many ignorant minds that he was a true friend of Ireland, while at the same time he was intriguing with Germany and at last stood revealed as traitor to Ireland's best interests. He did indeed "fool many of the people some of the time"; but all that was necessary was sufficient rope and like the proverbial calf he came to the same end.

As I said in my former letter "The Sons of Irish Freedom" could not have chosen a more unfortunate champion than Mr. Spain. Give him plenty of freedom to vituperate, sling mud, and exercise his ability, perhaps the only one he has, that of the Billingsgate fishwife, and he may rest assured that Ireland's best friend, America, will slowly but sadly treat him as he richly deserves; deport him.

Mr. Splain frequently refers to my statement in the first article, that WE don't know much about the Irish problem. Is Mr. Splain so stupid as to think I could write on a subject I am ignorant of? Let him review what I said and he will find I was speaking of the American people. What I said was true. As a nation, we are not familiar with the details of the problem. And yet our misrepresentatives at Washington, pretending to speak for our people, have, because of the Irish vote, pandered to the vicious element of Sinn Fein and men like Mr. Splain and have disgraced our nation in the eyes of thinking citizens. They have

taken their cue from Woodrow Wilson, who has done more than any other President to alienate us from the respect of our friends across the water.

A book published by Fleming H. Revell Company, 156 Fifth Ave., New York City, entitled *The Irish Question*, is written by P. Whitwell Wilson. The book deals fairly, justly and calmly with England's oppression of Ireland. In like manner it deals with Ireland's mistakes and her internal dissensions. Mr. Wilson explains what I stated as to England's efforts to establish peace in Ireland. It is a short, concise, clear statement of the whole question. No one can read it without conviction as to the author's attempt to tell "the truth, the whole truth and nothing but the truth". I say no one. That is wrong. Mr. Splain, if he has brains sufficient to understand the author, will call him bigoted, unfair, and of course a British propagandist. Everyone who disagrees with him will receive the same epithets.

I mention the book so that those who wish to understand the problem may do so.

—*Winstead, Conn., Evening Citizen*

A VITAL ISSUE

Some years ago China passed an edict against opium. The Chinese were forbidden to grow the poppy. They were forbidden to buy or sell the drug. The law was enforced and all the world wondered. Could it be possible that darkened China, the land of "the heathen Chinese," could effect so radical a change, so sweeping a reform, by the enactment of a law? Would public opinion stand back of and enforce such a law? Remembering for how many generations China had suffered from the curse of opium, and how many millions of her people were addicted to the curse, there was a reasonable ground for the doubt.

But the result more than justified the faith and courage of those who attempted the reform, as all the world knows.

Not so long ago Russia passed an edict against the use of vodka, the national drink of that great country. For generations it had been the curse of Russia, entailing poverty, suffering and crime. Russia was justly considered to be backward in the scale of civilization. For centuries her people had suffered from ignorance, oppression and selfish rule. But there were certain statesmen in Russia, men of vision, who recognized the facts and who had faith in the future of that great land. To them it was clear that the blighting curse of vodka must cease; that this was one of the first steps upward toward the light and onward toward the goal of a better day. They made the attempt, the law was enacted and all the world wondered. Again faith and courage were justified. The result has amply justified the great deed. Whatever else Russia has suffered, due to insidious German propaganda, and due to criminally ignorant and vicious leaders like Lenine and Trotsky inciting to the mob spirit of Bolshevism, still it is true that Russia has escaped incalculable evil

she might otherwise have experienced had her people as a mass added intoxication to their other woes during the war. The light of a better day for Russia is near the dawning. And when that day has come, the great reform movement referred to will be remembered as one of the crises in her history.

We pride ourselves as being one of the most enlightened and advanced nations of the world. And justly so, for in our dealings with other nations we have been inspired by motives of truth, freedom, and equity. In no other land is education more highly esteemed, and nowhere are the opportunities of education more freely offered. We are earnest seekers of the truth; we are striving for the light on every problem of the future. We earnestly desire the highest welfare of the land we love so well; we gladly give our dearest and our best for the maintenance of those principles of justice and freedom for which our forefathers laid down their lives. Our sons have recently proved in most glorious fashion their loyalty and devotion to the same eternal principles. Now we are asked to take another step forward in the long and upward path of manhood, self-control, and usefulness. How will we meet the issue, the issue of nation-wide prohibition? It is a most important question, involving the welfare of millions of men, women and children. No candid mind doubts the appalling amount of poverty, suffering and crime directly traceable to intoxication. Our jails and asylums, our hospitals and poor houses, are filled with the hopeless victims of the drink habit. A brief investigation will convince any honest inquirer of the truth of this statement. For many long years, the friends of temperance have waged the disheartening fight against the forces of greed, selfishness and crime, which stand back of the saloon, and the vice which is sapping the manhood of our nation. And now the victory is in sight. The better instincts, and the higher ideals of our people, are filled with new enthusiasm because of the recent sweeping triumphs at the polls. The American people have spoken loudly and clearly for temper-

ance, purity and manhood. But there remains still the enforcement of the law. It would seem at first as if there could be only a unanimous response to so clear a call. Unfortunately, no. The enormous wealth, influence and power back of the saloon and the liquor interests are doing their utmost to change public opinion through the press and by every means in their power, so that the will of the people may be thwarted and the law so changed that the saloon shall remain and continue to be one of the greatest evils in our land.

The scheme is to allow the prohibition against whiskey and the drinks of higher percentage alcohol; but to insist on the sale of beer and intoxicants of lesser percentage alcohol. Such a change in the law would be in reality a victory for the enemy. The saloon, with all the evils and crime which are inseparable from it, would still remain the same old curse, with a coat of whitewash. This is the issue which confronts us. What shall the answer be? Shall the proud land of America, emerging so gloriously from the splendid triumph over seas, be put to shame by darkened China and backward Russia? Can it be true that we are unable to grasp the opportunity offered? Are we brave and manly only on the field of battle? Is the welfare of our sons and daughters a real issue with us, or is it only weakened sentiment?

Surely we cannot be so blind, thoughtless and indifferent as to fail now when the battle is almost won. Let every man and woman and child, responsive to what is decent, clean and worthy, prove by word and deed that true patriotism, the love for our people, is not dead, but is and will remain a vital, insistent and unalterable force, a compelling impulse of the American character.

—*Christian Intelligencer*

But James W. Johnson differs on the question of efficiency. Stimulants surely do not add to a man's

fitness for service, he reasons, and, on the contrary, they cause a drain on nervous energy. He writes: To the Editor of the New York Tribune.

Sir: It has become apparent to most people that America's part in the war is to be a very important one, perhaps the deciding factor. The other combatants are rapidly approaching the limit of their resources. Our country is beginning to feel the burden, but our man power and our wealth are still enormous. The end of the struggle is not yet in sight. Therefore, we must be prepared to meet severe demands from our allies.

Whatever interferes seriously with our efficiency is a matter of vital importance to every one of us. No one will pretend that the use of stimulants adds an iota to a man's efficiency in any line of service, and every one will admit the serious drain on nervous energy resulting from such use. It would seem reasonable at least, therefore, to condemn stimulants because they interfere with efficiency.

Early in the war we were astounded by the drastic law enforced by Russia against the use of vodka. But it worked. The great saving in wealth, as well as the improvement in the tone of the Russian soldier, cannot be doubted. If semi-civilized Russia could effect so easily and so quickly practical prohibition on a national scale, is it too much to ask of England, France, Italy and America?

Not so many years ago China took equally drastic and effective action against the growth of the poppy and the sale of opium because of the unquestionable injurious effect on her people resulting from that terrible habit. Is it too much to ask of England, France, Italy and America that they should legislate as wisely for their more enlightened people?

THE YELLOW PERIL

To the Editor of The Progress, Sir:—

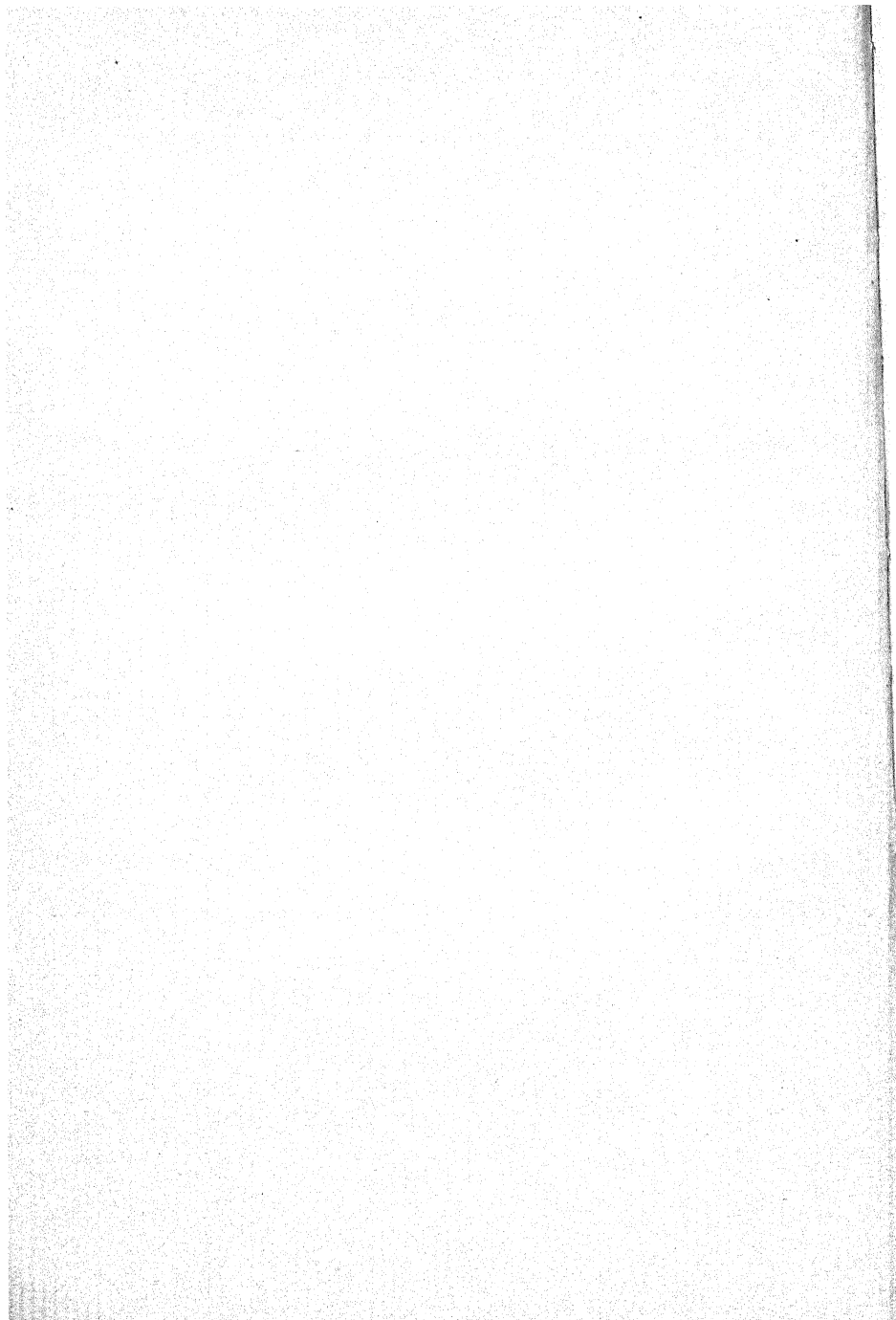
What strange perversity is at the bottom of the arguments to show the danger of permitting Japan to assist her Allies in the only way feasible for Japan?

Such narrow-mindedness has a strong pro-German flavor. More probably it is due to plain down-right ignorance and stupid fear of a phantom which has been often used in the past to play upon the feelings of an unthinking public.

The yellow peril, forsooth, here it is again and in rank form indeed. How it reminds us of our childhood and the weird pictures of long-tailed rat-eating diabolical heathen Chinese! What a comment on twentieth century enlightenment and knowledge of the true relationship existing between Japan and her Allies! Is the average American citizen a fool to be humbugged by such silly nonsense? What is the basis of the yellow peril? It will be found in yellow journalism and in superficial brains whose diet is satiated on the reading of that same yellow villany. This is no time for idle folly or fantastic vaporings. Let the grim facts be remembered.

The Russian steam roller ceased working long ago. It has been replaced by a very real and most effective German Juggernaut sweeping at will on towards the Far East. Japan is the only power which can stay the German brute until the Russian muddle is disentangled and until the other nations can come to the rescue of Russia; and Japan is willing. Why quibble and raise foolish questions about a yellow phantom, so tenuous that the light of common sense and clear fact persists in shining through to point the plain finger of direction to all who are not gulled by hobgoblin fairy tales?

RELIGION AND CHURCH



Religion and Church

THE SOWER

The Parable of the sower is interesting for farmers, gardeners and all who profit by what mother earth produces. Because the conditions stated in the parable mean either a good crop or a poor one or a failure. Now we all live by what the earth produces. What could we do without the staff of life and how could there be any staff of life without the grain? Therefore we are all vitally interested in the truths our Master sets forth in this most striking parable. Perhaps while he was speaking he saw a farmer scattering the seed grain over his field. Perhaps the farmer at his work suggested to our Lord the simple deep truths his audience needed to hear. He loved the beautiful world of nature and often used its glories to emphasize and illustrate his matchless parables and teachings. The Sower is Himself; the seed is the gospel and the ground is the heart of man. The only variable and uncertain factor in the problem is the latter. Christ is always the same, so is the gospel, but man's heart cannot be counted on; it is as variable and uncertain as most of the elements in man's character. One man receives the truth with great eagerness, another with casual indifference, another is too busy with the world and its distractions to find much interest in anything beyond the material realm; and still others find in God's love and mercy something that has a deep earnest soul stirring appeal, something which alone satisfies and seems to be permanent in this shifting world. Now the question for each of us is, what is the character of the soil in my heart? Let us frankly admit that it is not very satisfactory and that we would like to somehow have it changed so that a good and abund-

ant crop of Christlike living might be the result, and the harvest home be for us a glad and joyous one. How can we change the soil? In my garden at home I have found by experience that enriching the soil is absolutely necessary if I would maintain the soil in a condition that will insure good growing. When prairie land is first cultivated it may yield a splendid crop of wheat, but the wise farmer knows that the land must have careful treatment or it will soon become exhausted. This is vital, or the farmer will soon go out of business. Now when we first receive the word and feel our sins are forgiven there may be a glad sense of gratitude that will result in real deeds of charity and thoughtful care for others. But unless we find some way of keeping alive the glow and fire kindled within us by the Divine love and grace of God we will soon become cold, careless and worldly; the gracious message will soon be choked by the brambles and weeds of Satan and we become sorry specimens of the genus Christian. We absolutely must find some way of enriching the soil. But one way has been found. "As the branch abideth in the vine, so abide ye in me." Nothing can be closer than the relationship between the branch and the vine; the one is an actual part of the other. Just so will the Holy Spirit of God abide in our hearts and become the moving, active principle of our lives if we will fulfill the conditions of such a blessed abiding. What are the conditions? Nothing more or less than the firm conviction that without constant, intimate, reverent, close communion with our God we will be failures as Christians. This communion may be established by prayer, meditation, study of the word, and in no other way. As a matter of fact most of us don't take time to meditate. "Be still and know that I am God," has in it a world of meaning. Without cultivating the habit of meditation it will be difficult, impossible to pray as we ought or to read the word as we should. I believe that every Christian should have a few moments alone with his God every morning while on his knees. After a time this will become the most

delightful part of the day. For the still small voice will be found most sweet and the depths of the heart will thrill to the sound of music which the angels sing. It will mean the bowing in deepest reverence, the heartfelt plea "God be merciful to me a sinner," and it will mean the sure, calm confidence of the everlasting omnipotent arms of love and mercy enfolding and protecting; it will mean a courage and a faith triumphant; it will mean our meeting on the mount of transfiguration the glorified face of Messiah; it will mean the sound of that voice which said "This is my son; hear ye him." Coming forth from experiences like these we will find the daily task easy, for our heart will sing with joy; love to our neighbor will be easy now because we have learned to love our God who first loved us. With his love in one heart there is no question about our crop of good deeds.

UNITY, THE HOPE OF THE WORLD

Editorial in "The Christian Work:"

President Wilson has stated with his usual clarity the disappointment which will be felt if we fail to ratify our agreement with the other nations as specified in the League. Not only will it mean disappointment but fear—fear for the future. In America's co-operation lies the hope of many of the smaller nations; and without our partnership it seems doubtful if there will be any League whatever. Once again and in a world-wide sense is made clear the old adage, "United we stand, divided we fall." In place of the United States of America we see the splendid vision of the United States of the World. And why not? We are the United States notwithstanding the fact that men of all races live among us and constitute our citizenship. These foreigners are subject to our laws the same as ourselves. In like manner the different nations of the world would be subject to the laws embodied in the League; and any nation breaking or transgressing those laws would be punished and restrained by the combined force of the other nations of the League.

Such a proposition is not visionary or fanciful. It is only the extension of a truth made clear and unquestioned by the history of our land.

The bugaboo of "entangling alliances" is overworked by those of narrow mind whose eyes are fixed upon the ground and who will not look up to see the glorious possibility of a world united in common interest, common sympathy and common service. But the facts cannot be controverted. Whether we will or no there has been a tremendous change in the relationships of the nations since Washington cautioned our forefathers against our becoming entangled in the affairs of Europe. It is truly impossible for us to live by ourselves as a nation. This fact has been demonstrated

by the war just ended. If we had chosen to stay out of the struggle, if we had tamely swallowed the German insult to regulate our commerce according to her terms, it is not improbable that we might have found ourselves facing a victorious enemy single-handed and the crimes of Belgium and northern France have been repeated in our own land..

The oceans no longer separate America and Europe, Asia and Africa. By cable, by wireless, by rapid steamship service, by submarine, yes, by airship, is it made true that we are close neighbors to the most distant peoples. Greatly increasing commercial relationships have made yet more binding and intimate the ties between us and our neighbors. In view of these facts, how puerile and how stupid to blind our eyes and to deafen our ears by harping on the threadbare theme of "entangling alliances!" A far more sensible policy would be to admit the truth, to see the great opportunity presented to our country to become the leader among the nations in the new world movement of unity, brotherhood and better understanding.

Opposition to the League of Nations because of the various reasons so far presented seems petty, partisan, narrow-minded and most unfortunate. The important interests of our country have been well and carefully safeguarded. There is no pretence that the covenant is perfect in all details. No doubt various amendments will have to be made from time to time as experience dictates and as conditions change. But what of that? Is not the same true of our constitution? Have there been no amendments as became necessary? What would be said of our forefathers if their opposition to that historic instrument had been so great that its adoption had been impossible? And what would have been the result to our country?

The various Senators and Representatives in Congress who at present are doing their best to defeat the great program, to find fault, to pick flaws, and to generally cast discredit on the best efforts of the statesmen at Versailles, are not covering themselves with

glory. Their countrymen are not proud of them. They appear like children of spiteful temper who because of envy will not play the game. Narrow partisanship is the unavoidable explanation of their course; and this at a time when all the world is suffering acutely for unity of action.

Every true-hearted American desiring the welfare of his country, as well as the welfare and peace of mankind, should exert his influence in favor of the League and should let our narrow-minded representatives in Congress who are obstructing the issue know that their efforts are a disgrace to our country and merit the scorn of every honest man.

We have voted the Republican ticket all our life and expect to do so to the end of the chapter; but we trust that our loyalty to Republican principles will never degenerate into a partisanship, narrow, envious and unworthy of the name of an American.

CHRIST'S EXAMPLE BASIC

In The Watchman-Examiner of December 27 the leading editorial is "The Place and Value of Baptism." This is sane, clear and sound. I am in hearty accord. The tendency of the times is to get away from foundation truth when that truth is not so easy, broad and comfortable as we like. Baptism is indeed not a saving ordinance; but Christ thought well to be baptized and most of us think his example is safe; and that furthermore all he did and said have deep meaning for his followers. As you say, it requires some sacrifice, not much however, to prove by baptism our loyalty to Christ; for that very reason it is justified. It is important furthermore that those who profess to believe in the Christ teaching and theory of living as well as in the redemptive power of his sacrifice should be distinctly known to all men as holding such principles. Just as a soldier, even if not on the fighting line, is clad in uniform. To refuse to wear such uniform because it made one conspicuous would argue ill for one's patriotism. Such clothing again might be less comfortable than civilian garb, but a soldier, worthy of the name would scorn such considerations. To admit to church membership without baptism and to allow one to retain such membership without partaking at the Lord's table would be equivalent to inviting slack, disjointed, careless and worldly conception of what church membership stands for. Even with the binding and salutary influence of church ordinances there are altogether too many on the church roll whose easy-going thinking and careless method of living constitute the fundamental weakness of the church today. This is due again to the tendency of the times, the growth of materialism, the insidious habit of thinking those are narrow who insist on a close following of Christ, and the persuasive argument that with the changing times

and broader thought of the day, the church too must change, or become a negligible factor. Certainly the church must change. And it is changing—changing for the better in many ways. But the truth is not changing. We are getting broader, deeper, more comprehensive, understanding of truth. We are changing, and I hope we shall change a lot more. There is plenty of room for improvement. But he who would change the basic truths of Christ's example is skating on thin ice. When he would induce others to follow him on his perilous venture it is well to call attention to his error.

SYMPOSIUM ON NON-ATTENDANCE AT CHURCH

Editor of The Christian Work:

Dear Sir: I have been asked to answer this question. My answer is that I cannot. Where so many able minds are endeavoring to find an answer it would be presumptuous, indeed, for me to claim a solution of a problem which thus far seems beyond the ability of the experts. But, perhaps, I may be pardoned if, after many years of active business life, I make certain suggestions which may or may not throw light on a subject of so great importance to the church. For no one will question the power and influence exercised and controlled by the business world of today. Could the church command and receive the willing and hearty co-operation, and could she always depend on the sincere devotion of those in whose hands rest the active and successful administration of the great world of industry, the church would receive undoubted impetus and renewed courage as well as the financial support necessary for the hastening of that better day we all are longing for. Not that I would imply that the ruler of the universe is dependent on man's assistance or co-operation, but rather that he has conferred on man the high honor of executing his will and that he is pleased to accomplish his gracious aims for mankind through human agency.

In considering the problem presented, it might be simplified if approached from another angle. Suppose we ask: Why people go to church? If we can find an answer which seems true and adequate, we have removed one of the unknown quantities which complicates the original question. For it may be assumed that the reasons which govern church attendance on the part of other men will be found to be true as governing business men; unless the latter are held to be a

class of individuals quite different from ordinary mortals, an absurdity which cannot be admitted.

The reasons which lead most people to go to church are quite generally understood. The majority of them went to Sunday school when they were children; in due time they were received into the church on profession of their faith; and there they continued to go not only from force of habit, but because their religious experience has been more or less sincere, and because they find in church attendance and worship more or less satisfaction and response to those longings and questionings of the soul common to all. Without attendance at church on Sunday morning these people would feel a distinct sense of loss. They will tell you also that they find a real pleasure in such service, and that they find new courage and strength for the burdens and cares of everyday life. They will give you plenty of reasons for church attendance which to one without religious experience will sound unreliable, visionary and most inadequate.

If the above mentioned reasons are a few of those which seem to govern church attendance, the absence of the same causes might reasonably be accepted as explaining, in part, at least, why people do not go to church. Very many children go to Sunday school who never join the church; just as many children go to day schools who seem to receive comparatively little benefit from such advantages. They will not even try to study. We say that such children cannot appreciate the higher education, and it would be a waste of time and money to send them to higher schools of learning. The usual appeal made by Sunday school teacher or parent to the higher ideals will meet a response with some children in due course of time, while with others it will seem to have little or no effect. There is the same need in both classes of children. Why one class should respond and the other remain unmoved is a mystery which has never been explained. In like manner the appeal made from the pulpit to adults is heartily and genuinely accepted by some and carelessly dis-

regarded by others. Can anyone tell why? The world of believers is listening.

Nearly every business man goes, or has gone, to church occasionally and is quite familiar with the usual forms of worship. What does he find there which offers an appeal strong enough to win him from the Sunday morning nap, the interesting newspaper, the automobile, or the ever-alluring game of golf? He will hear music of every grade and description, from that which offends his sense of the aesthetic to that which may be called operatic. But in these days of flowering civilization he can listen to music of the highest grade in many places of a Sunday, and at a time of the day when he can find little else to do.

Then out of respect for the time and place and company he will bow his head for the so-called "long prayer" before the sermon. If you ask him about this part of the service, and if he is candid, he will express his disapproval. Frankly, I agree with him. I can find no authority for the long prayer. Why should the preacher take this opportunity to intercede for everything under the sun, moon and stars? From the smallest details of private life to the greatest affairs of the nations; ranging from times of antiquity to the present day, covering all the problems of science and religion, many a true-hearted preacher has made the mistake of trying to persuade the weary worshipper that prayer of length is prayer of effect. I honestly believe that this error is nearly always made through excess of zeal and because the heart of the speaker is really burdened by the sins and shortcomings of his people. Nevertheless if he could put himself in the place of his congregation he would rather give utterance to the briefer and more simple plea of the contrite heart seeking first of all pardon and reconciliation.

Then what will the man of affairs find in the sermon? Sometimes as beautiful and faultless an essay as was ever penned. Sometimes a discourse so logical and clear from premises to conclusion that one would say the argument should be as conclusive as a hammer

upon an egg shell. Sometimes a talk so disconnected and loose-jointed that the fact is plain that the speaker believes in inspiration of the moment rather than in careful preparation. Then again the listener may meet with a surprise. He may hear plain, simple truths presented in a manner direct, forcible, convincing and with a power that compels his closest attention and stirs his soul to the very depths. He may be listening to a man of God whose sermon has been most carefully prepared in the closet rather than at the desk; a sermon made eloquent not alone by man's devotion, but by the one element on which depends all successful preaching, the power of the Spirit. Such preaching will crowd a church to the doors not only with business men, but with people of all classes and every calling.

But if such preaching is comparatively rare, has not the business man a good excuse for not going to church? By no means. The purpose of public worship must not be obscured by any such reasoning. The word itself is a true explanation for church attendance. It is an opportunity for **worship**. And if the business man or any other man feels no need or no inclination to worship he will not often be found in church on Sunday morning, even though the greatest of preachers is filling the pulpit.

So we must look further for an explanation and ask why it is that such an one feels no call to worship and need of pardoning grace, no desire to satisfy the deepest wants of the soul. If you talk with the regular non-churchgoer about these matters he will usually, if honest, admit that although successful in his business and prosperous as the world counts prosperity, still there are desires, longings, aspirations which no worldly success can answer or satisfy. If he is well read and if he thinks deeply he is frank to say that all the schemes of philosophy either ancient or modern fail to satisfy his questions; and they leave the whole subject unsettled and more confused than ever. Why then, you ask, does he not try the true solution, the only panacea for

sin-sick souls, the philosophy of Jesus? You will get all sorts of answers, varying with the individual, nearly all of them vague and undefined, indicating that he himself does not know. And you will come to the conclusion probably that the answer to the question is the same as that admitted at the beginning—you don't know. In fact you are face to face with a mystery which no one has ever satisfactorily explained.

I cannot leave the subject without one more suggestion. From the above simple statements it might be inferred that the character of the services, and especially that of the sermon has much to do with church attendance; and therefore that the minister and church officials are the ones to look after these matters. While this is undoubtedly true, it is not all the truth. Most business men of experience and those who have proved their ability by perseverance and hard work exert a great influence with their business friends, and this circle of friends is frequently a large one. These men are listened to carefully when they express their opinions on matters of practical value, for they usually are men, cool headed, calm, of common sense and clear thinking. Suppose these men, such of them as are regular church attendants, and who know by experience the value of church worship on Sunday morning, should make it the rule of their lives to use their influence in a quiet, unobtrusive but whole-hearted manner to get their business friends and acquaintances to come to church? Does anyone doubt the result? Many a church half or partly filled on Sunday, and which seems to be entering the phase of a hopeless decline, would show at once new evidences of fresh life, health and strength. The whole community would be benefited thereby, the hearts of all true Christians would rejoice, the gracious reign of Christ on earth would be hastened. Centuries ago divine wisdom made most clear that we are "our brothers' keepers" and these passing centuries have left no loophole of escape from the inevitable conclusion that he who neglects his brother's highest inter-

ests is false to one of God's first commands. Happy the man, whether in business or in any other walk of life, who can say that he is faithfully fulfilling that obligation.

THE PRINCE OF PEACE AS THE MAN OF WAR

Did our Lord and Saviour stand for peace or war? Perhaps a brief analysis will help to answer the question, which at first may seem absurd.

What is war, and how does it arise?

War cannot be satisfactorily explained unless the fundamental facts of life are considered. Nothing can be more irrational than a condition which destroys the happiness and sweetness of life. The just aim and purpose of every normal life is that peace and joy which makes life worth while. How then can war be tolerated by rational beings when it destroys those ideals which every one of common sense holds to be most desirable? It might seem at first that war was an evil beyond our control, and that we must submit to a condition that has been tersely defined as hell. The explanation is found by self-examination. For every individual is a little world within himself and the same mystery which confounds and confuses the nations works havoc and ruin oftentimes to the individual soul. Go to the penitentiary, the asylum, the cell of the man condemned to electric chair or gallows. What caused the ruin of these unfortunates? What indeed except following inclination instead of conscience? In every one of them there had been years of conflict against that which was best and noblest within; or there had been easy yielding without struggle to that which was basest and most brutal. The fact of vital interest is that within each one there had been warfare, the force of evil and the force of righteousness contending, and the individual will be the deciding factor. The result was inevitable. The will of the individual had proved traitor and coward in the time of battle, had weakly sided with the force of evil. There could be but one result. Read it in the hopeless despair and agony before you. On the other hand the

opposite result is just as sure for those who are successful, happy and filled with that calm content which is the crown and prize of life. There has been and there will be until the ending of the day the same warfare, the same struggle against sin and self. But these have fought on and will continue to fight to the end. The scars of many wounds may be seen upon them, but the marks of struggle are on their breasts; there was no cowardly running away in the day of battle.

Who has ever fought the great fight against sin with an intensity equal to that of Mary's Son? For forty days and forty nights the struggle continued. There was no rest, no time for food or sleep, the wearied body was reduced to exhaustion, and yet the indomitable will fought on and on until the king of hell retired defeated, driven from the field. And for three years longer the struggle was renewed at frequent times, but not with equal severity. Now the attacks are from others as well as from Satan. But the great victory was won in the desert. Thenceforward the confidence born of success even against the utmost power of hell made all future contests with Satan or with his representatives on earth of minor importance. Christ was the greatest fighter the world has even seen. Because He was willing to fight with heart and soul to the limit of His strength, victory and freedom from the autocratic, domineering, enslaving power of sin became possible for all who like Him are willing to fight for their soul's freedom, light and peace.

The war of shot and shell, blood and tears, is nothing but the development, the growth and flower of that easy yielding to inclination and selfish interest which results in ruin to the soul. The proof of this is clear. Suppose nations, which are but collections of individuals, should strenuously abstain from policies dictated by love of national power, national wealth and selfish ambition and should fight the good fight of our great Lord and Master, the battle against those inclinations which breed hatred, jealousy and fear, could there be

found any reason, any cause, or any desire for dispute, contention, or strife? But when the opposite is true and the selfish impulses of nations have at last culminated in the awful curse of war, what is to be done? Surely every sincere believer in Christ, remembering His heroic and victorious struggle will unsheath his sword and gladly give his life, his all, even his dearest and best loved ones, to help win the fight against the forces of cruelty, abomination and hell. Under circumstances like these to quote Christ as the Prince of Peace, and to make of Him a shield for one's mistaken conception of the Lion of the tribe of Judah is to present an argument superficial, false and absolutely misleading. "When the Son of God goes forth to war," as He has done in all the ages past, "who follows in His train?"

DR. TILDSLEY AND THE TEACHERS.

To the Editor of The Evening Post:

Sir: Is it a "tempest in a teapot," or is there a vital principle involved? Does it really matter, after all, that the children be taught true patriotism, or is it safer and wiser not to be too particular and to let the teachers impress young minds with whatever ideas seem to them wisest and best, provided the children are reasonably studious and are making fair progress in their studies?

No one doubts the true values of education. For the training of our children enormous sums are spent every year. The best opinion of thinking men is that this money is wisely invested. For to the children must soon be intrusted the responsibilities of government in all its various and difficult branches. Is it important or is it unessential, therefore, that our boys and girls should respect and give due deference to those ideals of loyalty, patriotism, and love of sane, safe citizenship upon which rests the stability of any country? Can you teach a child loose-jointed, careless, and subversive theories of respect for government and then expect to develop a man or a woman who will prove true and reliable under the stress and strain of difficult office?

This is not an issue for New York schools only. The vital principle involved applies to every school in the land. Unquestionably other States are watching most keenly how we handle this problem. It is of the utmost importance that there should be no timidity, no trifling with it.

Dr. Tildsley is performing an unpleasant and difficult duty. He deserves the heartiest commendation and the most effective support of every clear-thinking and loyal citizen. It is hoped that the Board of Education will make a thorough investigation and will suspend every teacher who has abused his or her high office by teaching dangerous and seditious theories.

WHAT DOES IT ALL MEAN

To the Editor of The Progress, Sir:—

A friend recently asked me if I could still believe in God if Germany won the war.

I understand that many people in France are now asking if there is really any God.

No doubt when Israel was in captivity in Babylon for seventy years many of the captives asked the same kind of questions. The most of those carried away from Jerusalem must have died in slavery. No doubt many of them repented of their sins, understood the reason for their punishment and called on God for deliverance. But deliverance did not come for them at least and their bones were laid in a foreign land. Is it not reasonable to suppose that many of their children born in captivity doubted either the existence of God or His power to return them to their native land?

In other words, persistent continuance in sin and violation of God's direct and plain commands may bring punishment so terrible and long continued that doubt of God's existence may result in the minds of those not familiar with his laws and His specific statements regarding sin. It may be replied that we are not living in the times of Isaiah and that the God of Israel has been displaced by the new dispensation; that the clearest revelation of God is found in Christ and that Christ teaches that God is love. Therefore a God of punishment and fear is totally false and is a doctrine long ago exploded, worn out and altogether abominable. Furthermore that to teach such stuff today is like trying to frighten children into good behavior by the dark closet and stories of hobgoblins and spectres.

A great many people will believe what seems to them pleasant and satisfactory. Anything of an opposite character they will declare false and unwarranted in the light of present-day knowledge, higher

criticism, common sense, etc. To them I have nothing whatever to say.

Every man can accept as true what he chooses and can reject as untrue whatever displeases him. This is a free country and we thank God that we can believe whatever we choose. I for one am thankful for that right and I freely accord it to everyone else. I have no dispute with those who hold that Christ is only the Christ of love, the Lamb of God, etc. But I am compelled to understand as best I can the meaning of His words: "I came not to destroy the law and the prophets but to fulfill them." I understood by these words that He verified the revelation of God's truth as made clear in the history of Israel. One of these truths is unmistakable because it is so many times repeated and in so many ways, viz: the punishment for long continued persistent violation of God's commands.

I am compelled also to understand as best I can Christ's repeated teaching about everlasting punishment as the result of the unpardonable sin. That sin is clearly explained. It is nothing more nor less than the persistent rejection of God's offer of mercy through Christ. If one neglects to accept this offer, he has rejected it. He has had his opportunity. He has either made light of it or he has quietly ignored it. The responsibility is his in either case. What more can you do for one than give him opportunity? Will God use a sledge hammer to crush the truth into unwilling skulls? He may: but He seldom does. Saul of Tarsus is a shining exception of the truth that proves the apparent rule, viz: That man's will is supreme in determining his future both in this life and in the next. But even in the case of Paul it must be noted that he could have been disobedient "to the heavenly vision" had he so determined. If he had so decided, if he had proved himself to be a stupid fool, blind and perverse even to the glowing and revealing light that shone around him, his fate would have been sealed. The glorious honors that came to him the great Apostle to the Gentiles would have made famous some

other more obedient and reasonable follower of the Christ.

Again, the most awful denunciation which ever passed human lips came from the lips of Christ—Matt. 23:13-33.

In the light of these facts I say that Christ is indeed the love of God but He is something more also. He is the most complete revelation of God which the mind of man has received or can receive. Furthermore God is more than the God of love. He is also the God of justice and retribution to those who persistently reject His offer of pardon and who refuse to obey His simple and reasonable laws of life.

On the other hand a calm and thoughtful review of the Old Testament reveals a God of love, patience and tenderness, almost as clearly and surely as does the New Testament. In the days of Israel the requirements were simple and none too difficult: What more doth the Lord thy God require of thee than to do justly, to love mercy, to walk humbly with thy God?" Will not this simple rule fulfill the later requirements of Christ? And is not such a law of living the guarantee of a happy heart and peace within? Furthermore is it possible to conceive of war among the nations if such common sense ideas were the basis of international relationship?

In view of these suggestions we may approach the answers to the first questions. This war means nothing more than that God is using Germany and her allies as a scourge upon the backs of nations forgetful and disobedient to His laws. Germany and her allies will suffer equally or more than the nations contending against them. I sincerely trust that she will. I hope with all my heart that the criminal folly and outrageous war policy of Germany which knows nothing of honor existing even among thieves, which makes war on women and children, which feeds on shame and blood and tears, which is of the very essence of Hell itself, will receive full retribution at the hands of Him

of whom it is truly said: "It is a fearful thing to fall into the hands of the living God."

It should be remembered that within a few years after Christ was rejected and God's offer of pardon through Him was answered by Calvary the city of Jerusalem suffered a fate equal in horror to anything seen in this war.

Now the important fact to note is that on August 1st, 1914, nearly twenty centuries after Christ, there was not a Christian nation on the face of the earth. The so-called Christian nations were far indeed from the Christ-like standard of humility, loving service and noble self-sacrifice. Their international policies are better defined by "each one for himself and the devil take the hindmost." In every nation there were great numbers of devout, sincere and faithful seekers after God's will, who tried earnestly to do it. Also there were some splendid exceptions of international thoughtfulness and brotherly consideration. But they were the exceptions not the rule. Even the Church failed dismally when the test came, because the Church was filled with cold hearted, selfish and worldly minded sinners whose religion was a thin disguise deceiving no one but themselves. Surely it was time for the refining fires of God's wrath. If His last and greatest gift of love met with such a response from his children on earth, what more could be expected? To let the nations alone and to allow them to drift further away into darkness and sin until chaos culminated would not be a proof of love but rather of indifference. The war with its agonies is the strongest evidence of a love divine, a love to the uttermost. For even now we are beginning to see the signs of returning sanity, a clearer view of the realities, a juster conception of the obligations resting on individuals as well as upon nations, obligations of brotherhood, justice and righteousness.

So we may conclude that God is justified in all His dealings with nations as well as with individuals. And if the refining fires must still continue, if the dross

must still be consumed, if the fury of His wrath and the lightnings of His anger must still overwhelm us until in deep repentance for our stubborn folly and our outrageous neglect of His laws we humbly cry "God be merciful to me a sinner," let our faith in His mercy still triumph over the bewilderment of the pain of our just punishment as we say with His servant of old "Though He slay me yet will I trust Him."

—*The Caldwell Progress*

THE BIBLE IN PUBLIC SCHOOLS

To the Editor of the Churchman:

When I was a boy I went to public school. It was a good one and the training was excellent. It was the custom for the principal to read a passage of Scripture every morning. That was a good thing for the boys and girls.

There are many children in our city who would never know there was such a thing as a Bible unless they heard it read in public schools; because these children attend no churches or Sunday Schools and Sunday means nothing more nor less than a Dutch picnic so far as they have means to make it such. It is a sad mistake to omit the reading of Scripture in our public schools. In my estimation we are giving up a most important thing when we concede this valuable teaching. We are moral cowards and afraid of losing the votes of those who have not given this matter due consideration and who are opposed to the reading of the Bible for various reasons.

TOTAL DEPRAVITY OR "SONS OF GOD"

To the Editor of the Progress, Sir:—

When Adam and Eve ate the forbidden fruit humanity entered the cloud. Has the shadow been growing deeper with the passing centuries? And is man at last realizing the futility of struggle against an inherited load of sin? Is not the war proof of such contention? The church has proved to be but a broken reed in this crisis. Its professors of religion have been compelled to stand aside and witness the triumph of the victorious hosts of Satan. Surely the black angels laugh with glee at the discomfort of the horrified representatives of Christ on earth. Surely Satan and his satellites never rejoiced as to-day at man's weakness, failure and overthrow. And is it not fair to say that such a state of things exists because of in-born depravity of the human soul?

But when Adam and Eve were driven from the garden they took with them something besides a violated conscience and the gift of woe to all their children. That something constitutes the hope and the sunlight of the human race. What was it? God breathed into Adam the breath of life and a human soul was born. Your life and your breath are nearly synonymous. When you cease breathing you stop living. When God breathed into Adam he gave a part of himself, a part of his very life, a divine essence which is the grandest inheritance of the sons of men. Because of this inheritance the soul is immortal. It is divine. The divine cannot die.

But it is also true that the mystery involved in a union of mortal with immortal can no more be comprehended than can the equal mystery of the existence of sin in a world made bright and glorious by the immanence of Divine Presence.

No one questions the phenomena of nature and

everyone admits his inability to comprehend such mysteries. Why then balk at mysteries too deep for us when they are in the spiritual realm? Such an attitude of mind is illogical as well as shallow. Admitting, therefore, that there is in every man a part of the divine nature and that this divine essence in man is interwoven with, intermingled with, contained within a body of earth, earthy, is it strange that there should be in such a combination not only lack of harmony, but also real discord? Yes and discord so vibrant, intense and cruel that suicide is all too common.

You cannot ask why the Creator so created. To be sure you may ask but you will get no answer. You may ask why red is red, or why the sun shines, but your asking is futile. Far better and far wiser is it to look up rather than down, to enjoy the sun-light rather than to become embittered because of the shadow; to see the glorious face and living reality of Christ in the world and in His brothers on earth than to magnify and become terrified at the grinning features and diabolic nature of that cursed, damnable presence within and around us which is responsible for the sins and the sorrows of the world. Justice demands, too the recognition of man's will and the power to choose the better rather than the worse if man is determined so to do. Ignorance is a poor excuse in these days of knowledge, and very poor indeed because conscience is always at the side of knowledge.

The war is terrible, and the sufferings due to it are enough to make the angels weep, but calm reason and clear logic are not confounded by the dust and din, the tears and death resulting from failure to follow the plain path, the pointing finger, the sure light on the path that leads to peace within and peace among the nations.

Magnify and dignify the grandeur of the human

soul. Let the thought of "sons of God and brothers of Jesus Christ" stimulate, fortify and gladden the soul until it finds its eternal rest and joy in the heart of the Everlasting God.

HAVE THE CHURCHES FAILED, OR, HAS THE INDIVIDUAL CHANGED?

Much has appeared in print within the past year explaining the reason why the churches have apparently failed.

In these various comments it has usually been stated that the trouble lies within the churches themselves. That they are not meeting modern conditions, etc.

I will venture a different suggestion. Let us be honest enough to admit that perhaps the cause of such apparent failure may be found in the individual and not in the churches. In other words, that the opinions expressed are excuses rather than reasons.

Our forefathers were poor. They were compelled to work hard even to live and the living was plain and simple. These heroic Puritans, however, were idealists of splendid type. Material success was only a part of their ambition. Spiritual realities were warp and woof of their being, thinking and hoping. There was sincere interest in the church, and what the church stood for. They achieved a grand success because with them the material was secondary to the idealistic and spiritual. Not to attend church, and not to be vitally interested in Christ's message of pardon, peace, brotherly love and salvation, would have been to them abnormal, worldly and unworthy.

THE LOST POLE STAR

Is this the sentiment of the majority of our people today? I do not so interpret it. Rather is it true that "Jeshurun hath waxed fat, and kicked." With the wonderful increase in our wealth and material comforts, it is not difficult to understand the altered point of view, and the changed thought and purpose of our people.

I am speaking of the vast majority and not of the sincere, loyal and clear-sighted minority.

Today it is "Eat, drink and be merry," "Wine, women and cigars," "The world, the flesh and the devil."

In short we have forgotten our first love, we have lost sight of our Pole Star, and in our bewilderment we are seeking to lay the blame on the churches rather than to admit that it lies within ourselves.

To lower the standard of the churches, to introduce cheap and sensational methods, hoping thereby to catch the attention of the shallow minded, would be to still further weaken the strongest God-given agency we have for proclaiming the simple message of Christ.

In the simplicity of this message rests its power. If the story of the Gallilean just as it is, without eloquence and without varnish, does not appeal by virtue of its meeting the needs of humanity; if there is no response to His glorious message of pardon, joy and peace; if the soul of man does not answer to the throbbing heart of almighty love, then there is nothing under heaven which will meet the problem facing not only the churches but humanity itself.

THE NEEDED IMPROVEMENT

There is vast improvement needed in the church. The measure of this need is found by direct comparison between the individual and the Christ.

The improvement will be found along the line of simplicity, directness, strength and faithfulness in proclaiming the gospel by the Christ method.

Did He find a brass band necessary? Was the moving picture a part of His system of teaching? Did He hesitate at truth so blunt and direct that many were offended?

There is much good in both brass band, moving pictures, and any other device that may serve to arouse the attention of the thoughtless; but to suppose that the success of the churches depends upon these things rather than upon the plain, simple declaration of the truth as it is in Christ, is to betray a woeful lack of knowledge of the history of humanity for the past twenty centuries.

Again, let me suggest that in seeking the cause for the apparent failure of the church we resort to self-analysis rather than to criticism of the church. The truth may be bitter; it may also be salutary.

CHRIST AND THE BIBLE

Suppose Christ had written the Bible. The proposition startles us, But why? Other great teachers wrote with care their theories regarding God and man. But the greatest Teacher leaves nothing written. Furthermore, he taught inspired by divine wisdom and he knew that his teaching was God's supreme revelation of himself; and that by his teachings alone could man achieve that longing of every devout heart, the highest and purest ambition of the human soul, a close, intimate, constant, glorious relationship with Almighty God.

To say that God is a loving Father, and that therefore an intimate acquaintance with him seems quite natural and altogether desirable, is to somewhat miss the mark. Think of him as Creator of the universe, Alpha and Omega, Almighty, Omniscient, Omnipresent; think of him as God of Israel, punishing with the lightning of his wrath the children of disobedience, anon pouring out his richest blessings of loving care and tender bounty upon those same children when they turn to him in true repentance; think of his majesty and his glory as well as his gentleness and his love, and then think what an intimate, close loving relationship with such a God means to you and me. All this is clearly taught by Christ, and yet he never took the time or the trouble to write clearly and explicitly the invaluable rules and the method by which such a priceless realization might be obtained. Does it not at first appear that he trusted too much to weak and erring humanity in leaving to it the task of writing such truths as these? Considering the questions and doubts that he must have known would arise in the minds and hearts of his followers in the years to come when they realized that all that was dearest to them on earth and their very hope of heaven depended ap-

parently upon the memory of twelve men, eleven of them devoted and one of them a devil, may we not reverently ask why he did not clearly write and sign with his true name, The Son of God, a simple, unquestionable statement of what men should believe about him. His signature might have been witnessed by as many and as notable witnesses as seemed adequate to such a declaration of independence and freedom from sin through the grace of God. Then in reality we should have had a Bible, perhaps you think, that would have turned aside the arrows of criticism high or low as effectively as Krupp armor would turn aside the charge of a toy pistol. Are you quite sure of this, dear reader? I am not. I believe that God, as always chose the wisest way. He is intimately associated with all the details necessary to the development of his children. Not the least of these details, but perhaps the most important, is the right appreciation of himself in the minds and hearts of his children. This relationship of God to his world is explained clearly in no other place than in his Word, our Bible. More over, our understanding of this relationship changes, improves, is subject to the law of evolution in fact, the same as is true of the material world. So that the truth which was clearly the truth to the men of a thousand years ago might not and probably would not be the whole truth to the men of a thousand years later. By which is meant that truth is always truth, but that we learn to know more about God through his constant revelations of himself to those who truly love him, and our conceptions of truth are manifestly broader and deeper with the increasing years.

How then could Christ have done better? He stated clearly the broad underlying principles of truth which are the same in all ages. He left to us the task of applying those principles according to the varying conditions of knowledge of truth. He knew that his statements would be handed down without error to all generations because they were of so vast importance to the race. He could trust the Ruler of the universe

to see to this. Therefore he knew he could employ his time and energy better than in writing. There was no need of it. This was work for other hands. Work which they could do.

WAR AND RELIGION

Religion has been freely criticised, even harshly condemned, because of the war. The Prince of Peace has been lost as a leader to distracted humanity. His teachings which were supposed to be the acme of wisdom for mankind have failed when the test was applied. Brotherly love which He taught so beautifully by word and so convincingly by his life and death, are found to be but a vain ideal impossible to realize. Even the dictates of common humanity, the consideration of others' rights, elemental justice in crudest forms; these simple ideals supposed to be held even by heathen and barbarian, even these are lost in a nightmare of horror, blood and pain. All that is contrary to religion, all that is fiendish in cruelty, all that is inhuman and brutal in torture and suffering, all these ideals of hell, seem rampant, dominant, overwhelming, in this world catastrophe.

Surely if there is a gracious God, if there is a loving Father whose will is supreme in heaven, He has forgotten His children on earth and now when they need Him most He fails them, or His arm is shortened and His power insufficient to contend with Satan whose will is now prevailing and who is triumphing over both God and humanity.

These are the common arguments heard in many places, probably oftener heard in the countries devastated by the war than in our own country. But when our sons begin to come back to us maimed, blinded, crazed with war suffering, will not we too join in the same condemnation of religion, and will we not be justified in declaring that there is no God and that Christ is but a delusion because they have failed to rescue mankind in man's most dire distress?

Since we are condemning God so freely, would it not be fair to let Him speak for Himself? "But my

people would not hearken to my voice; and Israel would none of me. So I gave them up unto their own heart's lust; and they walked in their own counsels.

Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord should have submitted themselves unto Him: but their time should have endured forever. He should have fed them also with the finest of the wheat; and with honey out of the rock should I have satisfied thee." Ps. 81. 11-16.

It is like the agonized cry of a heart-broken father mourning vainly over the doom of a headstrong, guilty, brutal son.

You may say that the reference has nothing to do with the present day or with present conditions. It may have been true of Israel thousands of years ago; but that the world has changed greatly since then. Furthermore that the civilization, enlightenment, education and charitable sentiments so common in Europe just prior to the war do not fit very well into the history of Israel at the time of which David was writing. This is partly true and false in part. Half truths are dangerous and misleading. It is true that our age is far away and far advanced in civilization, science and knowledge of many kinds from that of David's day, Charity and brotherly love are more of a reality now than then. Twenty centuries of experience with the Christ theory of teaching and life have indeed made a great impress on our words, our thoughts and our deeds. The world is brighter and more fit to live in now than when Israel struggled, sinned, suffered and repented. So then how can the war be harmonized with such facts? A simple illustration may help. If I walk along a pathway in the dim twilight I may be excused for stumbling and falling over obstacles in my way. Lack of light, lack of knowledge, are more than excuses; they are reasons sufficient for my fall. But if I walk over the same pathway at noonday there is no excuse for my falling, because there is no reason

why I should not see the obstacles and avoid them. I may say that I was careless, dreaming, thoughtless, but no reasonable person will accept such statements as more than feeble excuses. I had the light, I knew there were obstacles; experience had taught me the dangers that lay in my pathway. And yet I went blundering along, fell and my bleeding hands and bruised body are concrete evidence of my stupid folly.

If we look the facts squarely in the face we are compelled to admit the truth of the illustration, provided we are willing to acknowledge the real meaning of sin and its inevitable consequences. The tendency is to pooh pooh sin and to consider it a mere peccadillo, unfortunate indeed but a part of human nature that must be accepted as one of the mysteries of life and which can only be eliminated by the long slow process of education and the teaching of higher ideals. In other words that the evolutionary process must and will apply to sin as well as to all other lines of development in this life.

This is not the teaching of history, or of individual experience, or of God's Word. If that word is true, if it is the light on our pathway claimed for it, if it is not utterly false and misleading, it teaches just the opposite. The world climax known as the flood was due to sin; all the punishments of Israel are due to the same cause. Christ himself pronounces the doom of hell for unrepentant sin. The unpardonable sin is nothing more nor less than persistent unrepentance for sin. God sacrifices the son of his love, and the Son himself is the willing sacrifice, because God and Christ both make clear that there is no other means adequate for man's escape from the awful penalty for his sin. In the light of these facts sin seems to be something more than it is often lightly esteemed to be, something more than unfortunate but excusable peccadillo.

Repentance is not necessarily a slow process; the result of repentance may be instantaneous or it may be slow. Individual experience is clear as to both of these facts. When one realizes that his sufferings

either of conscience of body or of mind are the result of separation from his high ideals or total neglect of those ideals it needs no deep thinking or abstruse reasoning to point the way to peace again. The pathway to that goal may be long or short; it may be hard or it may be easy, but it is a sure path and the light shining upon it is never dim or uncertain.

Again, historical evidence disclaims the statement that education or evolution will free either a nation or an individual from the curse and the penalty of sin. Was any nation more highly educated than Germany? The leaders of thought were frequently found there. The deepest writings of man's wisdom came from Germany. She was the highest product of the evolutionary process. Her attainments in art, music, science, learning of every kind, were the wonder and the admiration of the world. Did these splendid attainments keep Germany from the foulest crime ever committed by a nation?

In fact it needs but little calm consideration to convince any rational mind that war is not a condemnation of religion, but is rather a burning, consuming flame by the light of which we may see most clearly the abyss of darkness and dread disaster into which will surely fall nations as well as individuals who lose sight of and who fail to follow the perfect Ideal of God's will and the explanation of that will made so clear and plain by the life, the teachings, and the sacrifice of his glorious Son.

WHY GOD LOVES MAN

The statement regarding God's love is clear. There is no question regarding the fact. The reason for the fact is not so clear. Why should God love man? What is there about man that is lovable? Reference is made, of course, to man unregenerate, without God and without hope in the world. The teaching of Christ is plain. God loves men in sin. His love furthermore is of unusual character. It is of such a nature and degree that he in the person of his Son takes the form of man and endures willingly the scorn, rejection and abuse of men. Calvary is the logical result of Bethlehem.

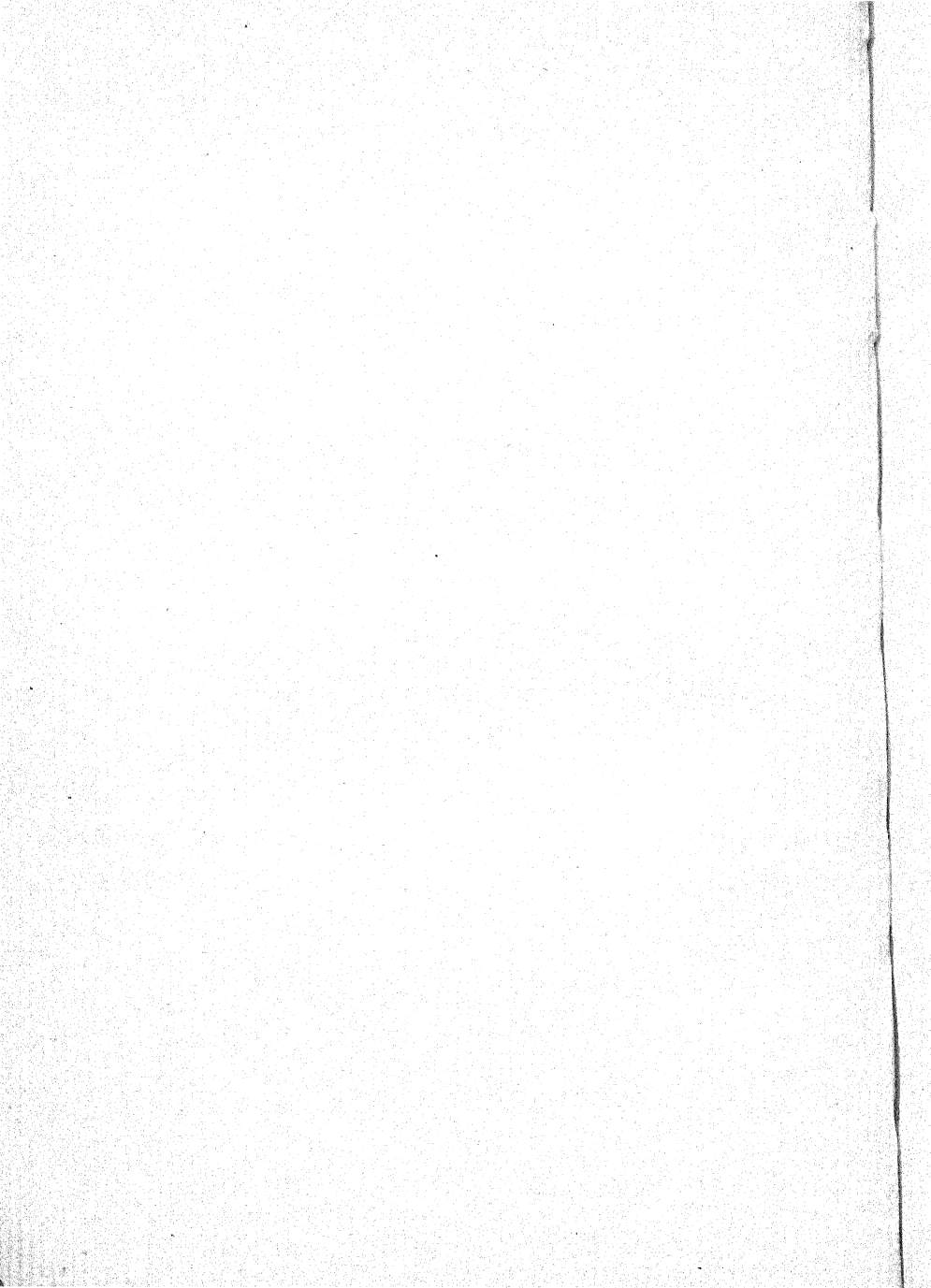
The rage of Satan is reasonable in view of his nature, and the fact that a mightier than he is come to overthrow him. All this does not explain the reasonableness of divine love. Unless we can find a reason we may assume that God is swayed by sentiment only; that his sympathy for man's distress is the cause of his sacrifice. Frankly I do not believe that this statement fully explains the fact. I do not know that any explanation can be given which is completely adequate for so astounding a truth. Like the phenomena of nature, perhaps, results must be accepted if we believe the testimony of our senses, but we are compelled to admit that we do not and probably never will understand the causes of these phenomena.

God's word, however, contains one statement which throws at least partial light on the reason why he loves mankind. We read that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." These striking words contain a solemn truth which perhaps is sometimes not fully grasped. Your life is dependent on your breath. If you stop breathing you die. Life and breath are intimately connect-

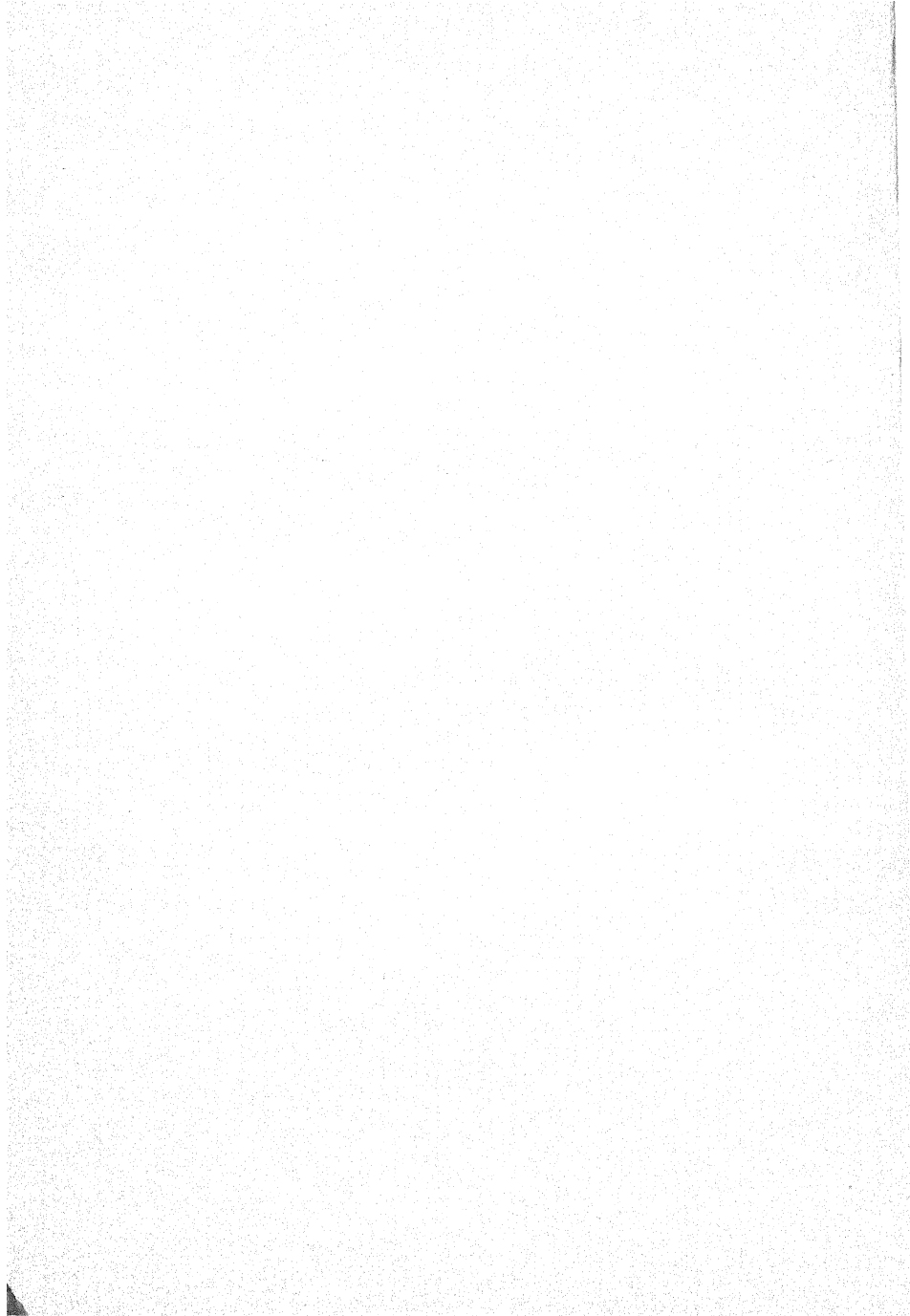
ed. When, therefore, it is stated that God breathed into man the breath of life it seems clear that he gave to man something of his own life, a part of himself was imparted to man. Therefore every human being has within himself somewhat of God and therefore man is somewhat divine. "Thou hast created him a little lower than the angels and has crowned him with glory and honor." Manifestly so since man has God in himself. Your child is bone of your bone and flesh of your flesh. This is the reason why you cannot but love your child; even when the disobedience and follies and sins of years have sundered you far apart. In like manner this is the reason why God cannot but love his children even when they fail to respond to his love and grieve him by disobedience and sin.

The tragic phase of the proposition is revealed in the fact that God's hate is as terrible as his love is marvelous and compelling. He will love his child to the uttermost, but because of his holy nature he cannot but hate and punish with divine fury the sin which ruins the child. Now if the child loves and clings to his sin notwithstanding the plain and unalterable hate of God to sin, what can be expected but punishment on the child and his sin? The fact that God's love intervenes and Christ takes upon himself the consequences of our stupidity and sin, but makes the love of God more wonderful.

—*Christian Work*



POLITICAL PROBLEMS



Political Problems

WILSON, LODGE & CO.: THE RESPONSIBILITY

In a recent lecture Mr. G. Sherwood Eddy said that an American officer, clad in uniform, when walking along the streets of a European city would be spit upon by the women of the city. This feeling of contempt for Americans is not confined to one city but is rapidly spreading throughout many parts of Europe. We deserve the contempt, for we are doing a contemptable thing. We undertook a magnificent, noble task; we made a splendid start; by our energy and sacrifice we helped to win the victory. And now when the job is partly done we are hesitating, we are fearful, we are refusing to complete our part of the work. After "putting our hands to the plow we are turning back." If the matter was not so tragic we would be the laughing stock of the world, and deservedly so. No wonder that every true-hearted American is indignant, outraged and disgusted at our party leaders, who are responsible for the intolerable situation. Let us examine the facts and try to understand the causes for such an embarrassment.

Woodrow Wilson went to Paris filled with a splendid enthusiasm, a glorious vision of a world peace brought about and made secure by all nations entering into a solemn covenant to prevent all future wars. It was a great task to arrange and clearly define the terms of such a covenant when the many nations involved, with their varying ideals and different national aims, are considered and fully appreciated. It would seem that even a novice would see the necessity of the best brains and the broadest statesmanship for such a problem. And yet whom did Wilson take with him? Not one man of eminence as a statesman

or thinker. And the reason is clear. He could have no one with him whom he could not dominate. It is a well recognized fact that Mr. Wilson must play a lone hand or he will not play. At the time he went to Paris, our beloved Roosevelt was alive. It is not necessary to say anything about his greatness as a statesman, an executive, a sound and broad thinker. William H. Taft was available. His splendid record in the Philippines is proof of his ability to handle important issues with tact and skill. Moreover, he is one of the finest international minds we have; a statesman of the highest grade; a sound, true American as well. Elihu Root has proven his greatness by a long life of splendid service in difficult positions. Everyone will agree that he is one of our really big men. He stands for the best, the highest, the most dependable in American idealism. But none of these men could be considered by Mr. Wilson because they were on the opposite side of the political fence. Moreover, it would be out of the question for him to dominate men as great or greater than himself in the realm of thought, statesmanship and common sense. And so the spirit of narrow partisanship was injected into Mr. Wilson's splendid ideal. He determined to win a grand Democratic victory, while he was also formulating the basis of the League. "A double-minded man is unstable in all his ways." Mr. Wilson made a great mistake. He is quite an authority on history. It seems strange indeed that he overlooked the example of a man justly esteemed as among our greatest Americans. Abraham Lincoln invited into his cabinet men bitterly opposed to him at times, men who even called him names not very complimentary. Why? Lincoln was great enough to excuse any slight to himself provided the best interests and highest welfare of his country were uppermost in the minds and purposes of his co-workers. Mr. Wilson can never rise to such a height.

The leaders of the Republican party saw through the clever scheme of Mr. Wilson and they determined to meet him on the same narrow plane of partisan-

ship. Mr. Lodge and his followers are bent on the same game. They have pulled all the wires and have exerted all their influence to convince the public that the League of Nations and the Peace Treaty are dangerous to American interests, and that it is essential for them to be revised and altered. The revisions and restrictions must of course be made by Senator Lodge and his political adherents. If they compass their purpose, the result is clear. It will mean that Mr. Wilson and his party are unable to formulate a league and a treaty safe for American interests; that it remained for Mr. Lodge and the Republican party to really come to the rescue of America at a most dangerous crisis. Therefore, the Republican party only is fitted to shape and to control American interests. And so a great Republican triumph will be achieved. This would be splendid political capital for the coming election. In truth, however, it is all camouflage, merely a clever political dodge. In proof of which assertion I beg to remind the reader that Mr. Taft, after careful examination and study of both League and Treaty, has more than once stated that he was ready to subscribe his name to them without any change or reservation. For he knew perfectly well that the League and Treaty as formulated at Paris have conserved and safeguarded the best interests and the highest welfare of our country. Mr. Taft's opinion is worthy of acceptance because he is a learned judge, a careful critic and the best international lawyer we have. He is not a narrow-minded partisan. He is a broad-minded statesman, and he is generous enough to give credit where credit is deserved, even if it goes to his political opponents.

The important facts to remember are that we alone can adequately supply the conomic needs of Europe just now, and we alone can save thousands from starvation. In the meantime our business interests are suffering, our foreign trade is demoralized, and our humanity is justly questioned. And all for the sake

of party spite on the part of our political leaders at Washington.

There is but one way to bring these gentlemen to terms and to compel the compromise which is the best way out of the impasse. It is the only way effective. It is sure and quick. If every voter will write a strong letter of protest to his or her Congressman at Washington and a like letter of protest to the governor of his or her state, or to anyone else in a position of authority, the power of public opinion will do the rest. Here is the weakness of a democracy. The individual voter is so indifferent, so busy with his own affairs that often he will not take the trouble to let the voice of the people be heard.

It is with this end in view that I am writing, to arouse public interest, and to clear away the clouds of uncertainty that so often surround political crises.

America is indeed at the parting of the ways. Will we merit the reproach of Him Who said, "Oh ye of little faith!" Or will we prove ourselves as great in statesmanship, as noble in sympathy and as clear in vision as we have proven ourselves brave, self-sacrificing and victorious on the field of battle?

—*The Christian Work*

WHERE THE BLAME LIES

It was undoubtedly a tactical mistake on President Wilson's part for him not to have taken the Senate and the leaders of the republican party more into his confidence than he did in the peace treaty negotiations.

As James W. Johnson, of New York, argues in a communication in another column of this page, he should have followed precedent and given the senate representation in naming the American delegation to the peace conference. Had he designated one or more republicans of eminent ability—one of them from the senate—to sit at the peace table, the treaty so negotiated would have been easily ratified.

But the president's failure to do that did not justify the republican senate in assuming from the start a hostile attitude toward the product of the peace conference simply to "get even" with the president for ignoring the senate.

In doing what he did the president was, of course, actuated by what he considered to be good and sufficient reasons.

If he erred, the error was personal to himself; and certainly it did not justify the senate in punishing the whole country and the whole world simply in order to wreak vengeance upon him.

Two wrongs never yet made a right.

Mr. Johnson has fairly, truthfully and logically analyzed and interpreted the situation; and now, with the world extending its hands to us and pleading, in the name of starving millions of helpless old men, women and little children in the war-desolated countries of Europe, for that measure of relief that we cannot send them so long as this country remains technically in a state of war, surely it is the senate's duty, and the president's duty, for both to make whatever concessions may be necessary to insure ratification at the earliest possible moment.

PLANKS FOR THE NEXT PLATFORM

We have been fed ad nauseam with idealisms, theories, fancies and phantasmagoria. It is time to return from the clouds of speculation back to mother earth. We need above all things just now a straight forward business-like administration. The policy of vacillation, hesitation and then the plunge forward into action without due consideration as to where such action will land us, has brought our country into a critical condition. Such shortsighted methods would ruin any successful business. They will prove equally disastrous to a nation. The difficult and complicated problems resulting from the war can be successfully solved only by the hearty co-operation and the best thought of our soundest, sanest and wisest statesmen, who will entrust to successful business men the execution of the policies agreed upon. The issues pressing upon us are so great, so critical, so far reaching that narrow partisanship should be discarded in toto, and the best men of all parties should be invited to assist.

Mexico deserves consideration. The problem calls for immediate action. Our present half-hearted policy means loss of self respect, contempt of the Mexicans and justifiable complaint from England. We refuse to let England protect the interests of her people in Mexico, because of the Monroe doctrine; and at the same time we refuse to protect them. This is intolerable. By all means uphold the Monroe doctrine. It means the welfare of the Western Hemisphere. But there should be no further trifling with the Mexican problem. The same action which has proven satisfactory and just for Cuba and the Philippines should apply equally as well to Mexico. And when the reign of law and justice have obtained in Mexico by virtue of our temporary occupation, none will be better satisfied

than the Mexicans themselves, after due time. For they will attain a prosperity impossible under the outrageous conditions which have prevailed now so many years. Such a policy might mean several years of occupation, it might cost many millions of dollars; it might mean the killing of several thousands of bandit Mexicans, including Villa; it might mean the sacrifice of some hundreds of our own men, but the end would justify the means. Furthermore there is no other means adequate to the situation.

Our policy toward suffering Europe should be one of wise, conservative sympathy. We, and we alone, have the means of supplying her needs. We cannot, and we do not wish to shut our ears to the Macedonian call: "Come over and help us." And yet we are wasting valuable time while the leaders of our two great political parties are sparring for party advantage. While Rome was burning, Nero was fiddling. While Europe is starving America is quibbling. The best sentiment of all parties is disgusted at the needless delay. The League of Nations and the peace treaty are not perfect. Neither was the constitution. The various amendments to it were made from time to time as necessity demanded. Like changes would of course be made to both the league and treaty. It would seem however that the present differences of opinion regarding the various clauses might be made in a spirit of harmony and mutual co-operation rather than be retarded by the acrimonious disputes now going on. The ugly spirit of partisanship is again responsible.

We are spending vast sums for the education of our boys and girls, and rightly so, for the hope of the future depends upon a wise and generous acceptance of the truth in all its manifold forms. But are we careful enough as to what is being taught in our schools? We claim to be a Christian nation and yet we are permitting many of our children to grow up as pagans. The only opportunity many of them have to hear the Word of God is two or three minutes of the opening exercises devoted to a passage of scrip-

ture. And yet by a narrow short sighted bigotry we are denying them this one opportunity. Finally and most important of all should there be openly and publicly expressed our faith in and our reliance upon Him who through all the past has been our Pilot, guiding our ship of state through storm and sunshine to a degree of prosperity never before experienced in the history of a nation. At the opening of every day's work in Congress there should be a brief invocation for divine wisdom in our counsels and a brief expression of gratitude for divine favors granted.

—*The Caldwell Progress*

SENATOR POINDEXTER'S VIEWS ON THE CAMPAIGN

Editor Hudson Observer:

In a recent issue of a New York paper there appeared an article by Senator Miles Poindexter, expressing his opinions on the vital issues of the coming campaign.

Most Republicans will agree with nearly all Senator Poindexter says. But when he expresses his views regarding the League of Nations, he proves himself antiquated, back-numbered, narrow and lacking in perception of the most important issue pending.

He fails to understand the wish and the will of the majority of American voters. He has sealed his fate, so far as nomination is concerned.

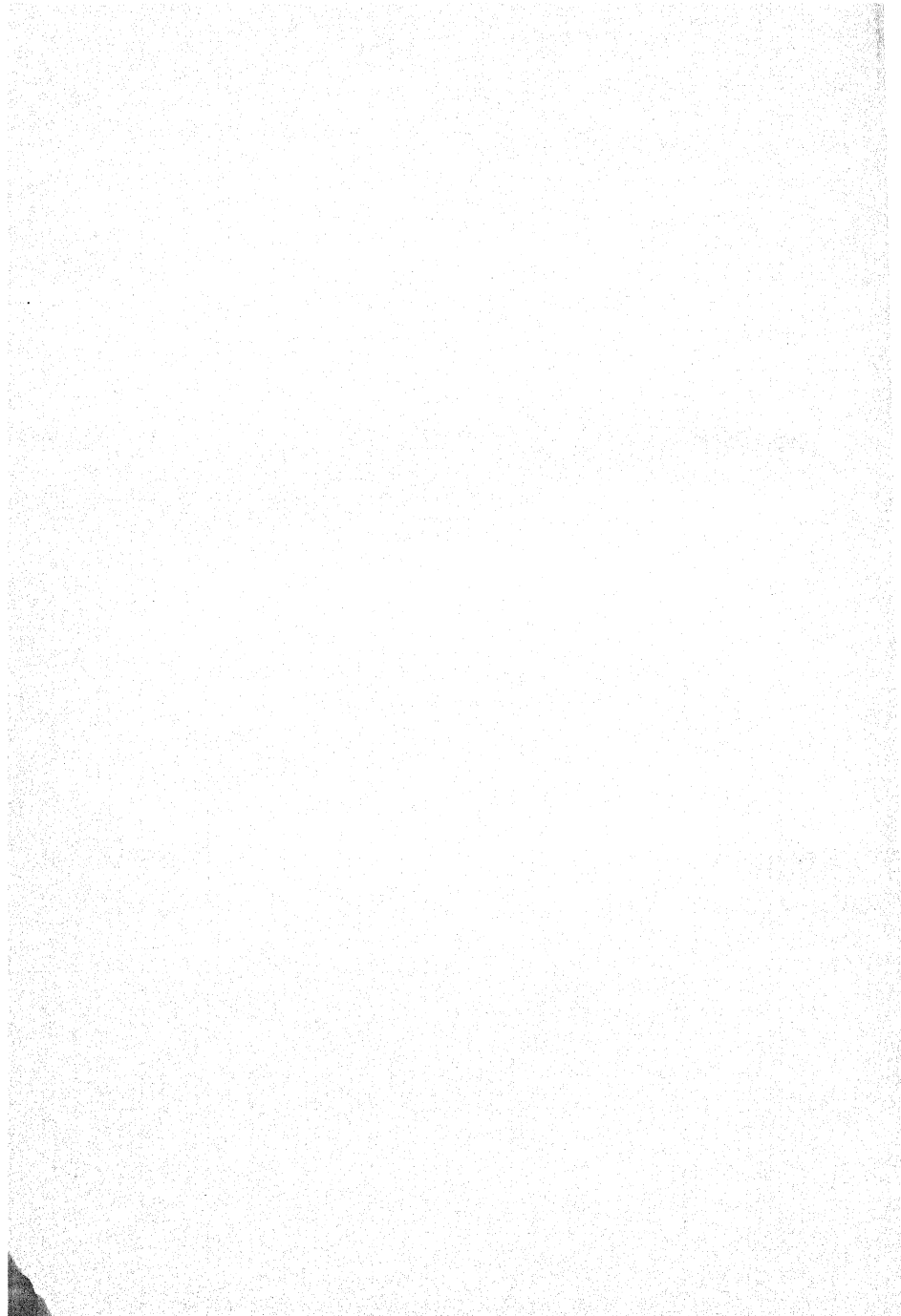
The fact that so many of our young men gladly accepted the supreme sacrifice and pledged their all to the cause of liberty, righteousness and law has a deep meaning. Those who could not offer themselves on the field of battle to conquer the outrageous Hun and all that German imperialism meant, felt deeply disappointed. This splendid appreciation of what the war really involved was not confined to our young heroes. It was the general feeling throughout all our citizenship, with the exception of a small despicable minority Senator Poindexter fails miserably to comprehend this glorious reality so plainly expressed in our press, periodicals, and from our pulpits and platforms.

The vast majority of our best citizens feel deeply the disgrace and burning shame of our misrepresentatives in Washington because of their political trifling, which has prevented America from continuing the work splendidly begun on the fields of France. We, and we alone, have the power and the means to quickly end the intolerable conditions in Europe and to lend the needed aid for establishing law, justice

and the undeniable amelioration absolutely called for. But the Macedonian call for help has fallen on the ears of men calling themselves statesmen, while in reality they deserve the name of slackers, political tricksters and cowardly ingrates.

France, England, Italy and the other allies fought the good fight for the protection of America as well as for their own lands, and now in their dire need, men like Senator Poindexter would deny them help and would selfishly try to maintain a policy of "splendid isolation" for our country, forgetting that whether we will or no we are compelled by the very force of circumstances to admit the intimate and direct relationship of America and Europe and vice versa. The war itself proves the statement. We couldn't stay out of it if we had wished. America is still a land of men, not manikins. The call of humanity will not be denied. Those who trifle with or fail to understand these basic facts will feel the weight of popular disfavor at no distant date. "Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

SOCIAL AND ECONOMIC SUBJECTS



Social and Economic Subjects

KEEPING THE PARKS CLEAN

To the Editor of the Tribune:

Sir: Suitable receptables, placed conveniently, will solve the problem. Special park police are unnecessary. An admission charge for the use of the parks would be a needless expense to those who use the parks the most—the poor. Give the people a chance to keep their parks clean and they will respond. A little education may be necessary, but not much.

Receptables for paper and rubbish are conspicuous by their absence. They are few and far between. Painted a color similar to that of the foliage and placed suitably under or near the shrubbery, they would soon be filled. Signs placed at the entrances would be helpful; signs to the effect that "This is your park and you are requested to assist in keeping it clean for others as well as for yourself. Please put paper and rubbish in the receptables. You will find one near at hand."

There used to be an old theory that pigs were dirty animals. Pigs are clean, but farmers are often dirty. They keep their pigs in filthy stys and the pigs get the blame. The wild pig is never dirty; he has a chance to keep himself clean. Very few persons are willfully dirty. It is too uncomfortable. But if our park departments make it necessary to carry the paper and rubbish a long distance in the hot sun the blame should be put where it belongs.

A little more sympathy with those whose only playground is our parks, a little better understanding of human nature and a little more confidence in common decency are all that are necessary.

KEEPING THE PARKS CLEAN

To the Editor of The New York Tribune:

Sir: In your issue of July 17, Mr. G. M. Burbower disagrees with my suggestion for keeping the parks clean. He holds that "Nothing but plain-clothes men actually making arrests and magistrates actually punishing every offense will 'sink in' with such people. It is more a spirit of defiance of law than anything else." In other words, those who use the parks are utterly lacking in decency and cleanliness; they prefer filth and rubbish; they are by nature lawless, the fear of punishment is the only argument to use;; they do not appreciate the beautiful parks open to them.

If such a theory is true, why not put it to the test? Leave the rubbish and filth in the parks. If the winds blow the papers, etc., away, have more papers scattered over the lawns on Sunday mornings or the mornings of holidays; make the parks as ugly as the people leave them. Then note the result. Make inquiries of these same people. Find out how they feel about dirty playgrounds. Let them understand that in future the parks will remain as they leave them so far as the removal is concerned. Only one park is needed to try the experiment. To make it either a success or a failure, the suggestion of suitable receptacles conveniently placed must be carried out. The receptacles must be there. Then let us see whether or not the people will use them.

In my former letter I said that some education might be needed—not much. By this I meant that the present park police by suggestion and warning would soon accustom those using the parks to care for their own papers and rubbish. Until the contrary is proved true, I prefer my optimism to Mr. Burbower's pessimism.

THE LABOR PROBLEM: A SIDELIGHT

How long will it take the average citizen to recognize a simple truth? It depends upon how clearly and how often the truth is stated. An advertisement is worthwhile if it is clearly and frequently placed where it catches the eye, provided it is true, and provided the article advertised is true to the advertisement. Every purchaser becomes in turn a walking and talking advertisement. To advertise an abstract truth, however, is a more difficult task. It may be found especially difficult to get such truth accepted and embodied in effective legislation if it is altruistic; if it benefits the other fellow directly and yourself indirectly. But the attempt is worthwhile even if the result may seem nil at first.

The labor problem is admittedly complex and difficult. The best thought of the day is working overtime to find a reasonable solution. The present crisis with its threatening overturn of law and order, would indicate that a satisfactory solution is still a "hope deferred which maketh the heart sick."

As a sidelight on the problem I would call attention to the words of one universally estimated as among the world's greatest thinkers: "For the body is not one member but many. If the foot shall say, 'Because I am not the hand, I am not the body'; is it therefore not of the body? And if the ear shall say, 'Because I am not the eye, I am not of the body'; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were the hearing where were the smelling? But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one, member where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, 'I have no need of thee; nor again the head

of the feet, 'I have no need of you.' . . . That there should be no schism in the body: but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."

Here is a concise but clear statement of the relationship which exists between capital and labor, between all sorts and conditions of men, between all classes of whatever description. For all belong to the body politic, and all are dependent upon and bound up in the life of each other. No one of them can prosper at the expense of the others. If any one of them suffers, all the others are in pain. The recent coal strike is an example. Many millions will suffer cold, loss of employment, and even death, while the miners and the operators are doing their best to beat each other. The sufferers, in many cases have no direct interest in coal mining, they may live many hundred of miles, from the scene of conflict, but their suffering will be none the less real. Certain members of the body politic are at war; all the body in consequence is suffering. Take a larger example. China seems a long way removed from the recent conflict in Europe, and yet as a consequence of the war it costs from \$600 to \$700 a year to support a missionary in China, whereas before the war the cost was \$375. This increase in the living expense of millions of poor Chinese means much suffering. Again, America is several thousand miles from France. The war was not our war. We had no direct interest in it. But could we stay out of it? Certainly not, unless at the loss of self-respect, manhood and every consideration of justice. To-day our country is torn, distracted, suffering because of ills directly traceable to the war, or which have been intensified and made crucial by the war. We suffer because they fought. The whole world, the whole body

politic, is in pain because some of the members resorted to war.

If this truth could become rooted and grounded in the public consciousness it would mean a long advance toward the solution of the labor problem. For the mightiest force in remedial legislation is the power of public opinion, and no class can stand opposed to it. When it becomes clearly understood by the man on the street, by the farmer a thousand miles distant, by all sorts and conditions of men, that a strike, for whatever cause, between worker and employer may mean a matter of life or death not only to the parties directly interested but to others far away, the strike method will receive the condemnation it deserves.

But if the strike method is not a success because of the reasons given, what can be done? How shall we compel due consideration and sufficient study to the all-important topic of humanity and good will between various classes, grades and sections of our common public. The answer is found in the quotation referred to, and in the constant reiteration, advertisement, exploitation of that immortal truth. Those who read, think and study over our economic problems know that this very thing is being done. Our newspapers, our weeklies, our monthlies, our various periodicals are emphasizing more and more the fact that the well-being and prosperity of our people depends upon the recognition of the splendid truth: "No man liveth to himself and no man dieth to himself."

This is just as true of classes as of individuals. We are absolutely compelled to think of and plan for the best interests of other individuals, other classes and other sections, or we all must sink back into the hopeless morass of selfishness, class prejudice and narrow-minded partisanship.

As I recently stated in another article: "We will either rise to the noble height of brothers striving for the common welfare, or we will sink to the degrading level of the unspeakable Bolsheviks."

WEBER SAYS THAT JOHNSON IS RIGHT

Editor Hudson Observer:

Dear Sir:—It was a genuine treat to read in last Saturday's Hudson Observer "Forum" the article of Mr. James W. Johnson, in which that gentleman undertook to advertise an abstract truth, and one must give him credit for an unselfish desire to spread before the thinking readers a truth so plain that it is too often overlooked and therefore seldom seriously considered. I can only wish that other "Forum" readers would dwell on instructive subjects. How interesting and how profitable the perusal of the "Forum" would be!

Mr. Johnson gives a very clear statement of the relations and the independence which exists not only between capital and labor, but between all classes of mankind of whatever description, showing that all belong to the body politic and that all are dependent upon and bound up in the life of each other.

That this will meet with incredulity and derision by people who did not give the subject serious consideration is but one more reason for keeping it before the public eye, and I was grateful to see that you had again inserted Mr. Johnson's letter in your Tuesday's issue. It is to be hoped that it will make people realize the splendid truth that "No man dieth to himself."

It should be very plain that man is unthinkable without the surroundings of his like. Only by living and working collectively with others is he capable of making nature serve him for the purpose of satisfying his wants and to occupy a dominating place on earth. The different individuals cannot exist independently isolated alongside of each other. They must support each other mutually. Constantly an exchange of different services takes place in more or less developed forms. Whatever separate interests the individual

may pursue in opposition to his fellowmen, each also has an interest in the permanent existence and welfare of all mankind, which alone enables him to lead an existence worthy of man.

Although then all men, without any formal agreement or law, simply forced by the nature of things, are directly or indirectly united with each other and form the body politic—the human family—within which a sense of common interest must develop, aside from the coarse, selfishness resulting from the sense of self-preservation, it is a regrettable fact that only a small minority is clearly conscious of these truths, while most men never think of such independence to all others, and in pursuing their separate plans ignore their fellowmen and ignore the fact that service to others gives greatest satisfaction.

Mr. Johnson is right in saying that the average citizen is capable of recognizing a simple truth, if it is clearly and often stated. I hope he will let the "Forum" readers see more of his good work and that others will become interested and assist him in his difficult task.

Mr. Johnson's next article is eagerly awaited by one who is most willing to learn.

Respectfully
—Charles Weber

THE POOR MAN'S CLUB

The saloon is the poor man's club, offering to him relaxation from work, the social attractions which are proper and normal to everyone, and the entertainment which is healthful and desirable when the day's work is done. To eliminate all this and to substitute nothing worthy is neither just, wise nor safe. "All work and no play makes Jack a dull boy"; and unless Jack is offered opportunity for play the result will be more than dullness to Jack. He will jump the traces and will resort not only to play but to license, vice and crime. Human nature is the same the world over. Its normal demands, common to all, must be met and satisfied either reasonably and lawfully or perforce by indulgence and crime.

Many of the saloons are large enough to be used for moving pictures. Young and old of all nationalities can be interested, educated and entertained by pictures of good grade. The variety is endless; interest in them is constantly increasing. Other saloons could well be used as gymnasiums where in addition to regular athletic exercises there could be given occasionally contests of skill and endurance. Suitable prizes would lend increased interest. Other saloons should be equipped as cafeterias, where coffee and tea sandwiches, etc., could be obtained at moderate prices. Inexpensive but good music should be provided at all these meeting places. Lectures on popular subjects would be interesting and instructive. At the close of such lectures an open forum for questions and discussions would be found popular and well worth while.

These are but a few simple suggestions for substitutes for the saloon. Many others of equal or greater importance will readily be found if the theory of such substitution is accepted as sound and desirable

and if the importance of substitutes for the saloons is realized.

In these days of social unrest and almost universal excitement, every means should be used for the moral uplift, enlightenment and stabilizing of public opinion. At such times the saloon with its vicious and powerful influence for lawlessness, degeneracy and crime is especially dangerous. To close the saloon is a tremendous reform of itself; but to make that reform permanent is of equal importance. If proper substitutes are adopted and maintained the great victory will be really won. Without such reasonable and progressive action we may be doomed to bitter disappointment, and find the apparent triumph but hollow mockery.

Whether or no such meeting-places should be organized and maintained on the club theory may be open to discussion. The best method could be determined by trial. It would be important, however, that everyone should be made welcome and made to feel that he or she is needed to make the plan a success. Cordiality and sympathy, assistance to obtain employment, free nursing and doctor's attendance, all these evidences of true brotherhood are fundamental to the success of such a reform movement. They would not be found lacking. For these are the days of social service; and here would be found endless opportunity for displaying that true spirit of helpfulness, that earnest desire to "bear one another's burdens," which is the essence of the Master's teaching and which the experience of the ages has proved to be the crown of a happy and worthy life.

To the Editor of the New York Tribune:

Sir:—During the last sixty years of active business experience our company has learned certain facts which have been found fundamental to business success.

When an employe has been found well fitted for a certain job, and when he has proved that he is ef-

ficient in that particular place, it is clear folly to remove him because another man wants and solicits that job. The man with whom we have been associated for years and who has proved his value by his work can be depended on; he is a known quantity. The new applicant may have most excellent references and he may promise most attractive ability, but the fact remains that he is an unknown quantity. Our business success cannot be staked upon a gamble. The proved employe retains his job.

Mr. Mitchell has proved his ability to act as Mayor of New York City. The responsibilities of that high office would swamp a man of mediocre capacity. Think for a moment what it means to act as chief executive of the greatest city in the world! Think of all the various departments, each one caring for interests vital to the successful civic administration of its affairs, then remember that all these various departments must be understood and appreciated by the Mayor! Furthermore, he must take such action as shall mean the continued success or betterment of the functions of each department. At once it is evident that a man of clear mind and possessed of unusual executive ability is absolutely necessary for such a position. Has Mr. Mitchell fulfilled such requirements? Every fair-minded man is compelled to admit that our city has been most admirably governed under his supervision. Does it seem wise, therefore, to replace such a man by one who is at best an unknown quantity? By this is meant a man who, however well intentioned, has yet to prove his qualifications for such a difficult and exceptional position.

Furthermore, it is freely admitted by all who know that Mr. Mitchell stands resolutely for all that is clean, decent and above reproach. He is the representative of all that makes a city desirable to live in.

Rather than to question the motives of Mr. Hylan or Mr. Hillquit, I would lay emphasis on what Mr. Mitchell has accomplished, and on that record I would plainly indicate the urgent necessity of his reelection.

Any other course would as plainly suggest that the

voter was influenced by motives at least questionable. Every man who has at heart the best interests of our city, every man not moved by motives selfish, narrow, partisan and unworthy, will vote for Mr. Mitchell. The great majority of our citizens are high-minded and really desirous of clean, honest and efficient government; but the real issues of a political campaign are so often clouded purposely by clever demagogues and evil-minded partisans that the thoughtless voter is often uncertain. There is deep cause for satisfaction that in these closing days of the noisy struggle there are plain indications that the citizens of New York City are realizing the great importance of the election and that they intend to place their confidence in a man who has proved himself worthy of such a trust.

THE SOCIAL EVIL—THE RESPONSIBILITY

Must evils always continue because they have existed for unnumbered centuries? Are habits impossible of correction because one has allowed them to dominate his or her life for many years?

These questions were brought to the fore by the writer's recent visit to a night session of the Jefferson Market Court, Sixth avenue and Tenth street, New York City. Due to the courtesy of the secretary of one of the prominent committees of our city, a committee formed to study and deal with the social evil, we had ample opportunity to note the proceedings of the court. Due also to the courtesy of the judge presiding that evening, we had an interview with him, and the opportunity to discuss the different problems presented to him. A visit to the prison cells where the unfortunate women are confined pending their transfer to other places of detention or correction, an examination of the method of finger printing—one of the girls was having her identity determined at the time—completed my investigation.

Quite a number a criminals received sentence; all were women. Several police officials were examined and carefully questioned. The judge was bringing out evidence to show that the officers were justified in making arrest. The criminals were carefully questioned and free opportunity was given them to say all they could in their own defense. In my opinion it was a fair, straightforward, businesslike proceeding, from start to finish, according to the law. The judge was patient, impartial, gentle. There was nothing open to criticism except the law. The law governing such cases, is, to my mind, most unjust, partial and inadequate. Where were the men? We asked the secretary above-mentioned if the men never came in as witnesses? He said it seemed to be very difficult

if not impossible to get them to appear. Of course, why should they appear, unless the law compelled? To be sure the men were equally guilty with the women; in fact more so, for in the vast majority of cases, men are the cause of the downfall of the women. And yet the law often lets the men go free while it visits the penalty upon the victims.

A receiver of stolen goods is liable to punishment as well as the thief. But the men in these cases are more guilty of crime than is the receiver of stolen goods guilty of larceny.

How can there be any hope of abating or curing the vice of social evil when the law is so glaringly unjust? It is but one more instance of the sad difference existing between law and justice. Plainly the only thing to do is to change the law. Easier said than done, as all know who have tried. It is especially hard in this instance, because a just law would hit hard at the men. Perhaps the men would object. We are sure that many of them would object. Since the men constitute the voters, and since the voters in the last analysis, determine the law, the difficulty of the problem is readily understood. We have no doubt that some day when women are granted the franchise, they will see their opportunity, and they will understand that the remedy lies, to a large extent, in their own hands. Until such a time comes, there is much that may be done. Those who write and those who speak can help the thinking public to remember the gross injustice being done and the sad fate awaiting so many thousands of victims in our city, victims of men's lust, cruelty and greed. The exploitation of these unfortunates is one of the most shameful conditions in our civil life.

The daily press can do a splendid work here by constantly printing suitable articles, articles not inspired by political motive, or any other base motive, but articles written with deep appreciation of a terrible wrong being done, a wrong possible only because of the indifference of the voter or his approval of that

wrong. Very much can be done by all in authority; by those who mould and shape public opinion; by those whose duty it is to frame our laws to meet present conditions; by those on whose shoulders rest the responsibilities of executing the law.

If the law is unjust the best way to improve it, is to execute it. The majority of our voters believe in justice and will vote for it. But they need to have the issue clearly presented to them. This can be done by the daily press.

The proceedings of the night courts should appear every morning in every daily paper. The facts could be presented briefly. Anything of the sensational should be debarred except as the truth is sensational. The daily press has conferred a great benefit upon the public by giving so much space to the Cocchi case. Ruth Cruger did not die in vain. The indignation of every decent citizen in our land is deeply stirred by the horrible facts in this case. Those who have been guilty of carelessness or worse will be punished. Those fiends in human form represented by Cocchi will hesitate before committing such crimes. For it seems clear that Cocchi will suffer life imprisonment in Italy.

Any attempt to improve the present law will, of course, meet with decided opposition by politicians of a certain type, by grafters in all departments of our civic administration, by all saloon and liquor interests by all the degraded and vicious element who make their living and find their pleasures in these disgusting and immoral ways, by all who are satisfied to let vice, injustice and filth prevail so long as they themselves are not disturbed. But still there are among us Grace Humistons, and many others of a type who will not lie down under such shameful, degrading and bestial conditions, but who inspired by a strong realization of the great wrong and injustice being done will devote their time, their service, their best and all toward combating this evil. The hope for better things resides in these true-hearted, patriotic and devoted ones who are not willing to see all that is pure and

decent threatened by these civic cancers.

Will the daily press, too, lend its help and do what it can to remedy an evil that can be cured?

—*Christian Work*

MR. ROCKEFELLER, JR.

To the Editors of the Christian Work:

Mr. Rockefeller's article is so full of important truths and valuable suggestions that adequate comment within the space allowed is impossible.

How can the Church of the future meet such a crisis as that of today? Here is a subject big enough for a volume, yes, for a library. Perhaps a simpler form of the same question may permit an answer general in principle and yet suggestive as to details.

If the church of today means anything, it means the spirit of Christ in those composing it. Without this living spirit the Church is but a mass of formalism, a building without a tenant, a dead body without a soul. Let us, therefore, ask how Christ would meet the conditions of to-day, with all their sorrow, failure, fear and death? The door to endless discussion is opened at once.

For, perhaps no two answers will be the same, because of the fact that present-day conditions are so different from those of His day. But stop a moment. Are the conditions of to-day essentially different from those prevailing when He lived on earth? To be sure the world was then at peace, peace so far as the agony and strife of battle are concerned. And yet war is nothing new, even this war is much the same as other wars in cruelty, bloodshed and general devilishness. In its last analysis war is nothing more than the culmination of the deadly upas tree of sin.

A careful study of the deep realities of life will convince the candid mind that human nature is the same now as then, and that the impelling motives of mankind are but little changed. Therefore, if we can determine how Christ met the conditions of His day we have determined how the Church of to-day and the Church of the future can successfully meet and solve

its problem. In other words, the Man of Nazareth stands today as He has stood throughout all the past as the only reliable guide for the detailed conduct of individuals, communities, churches and nations.

With this central thought to clarify our vision, let us ask concerning the Church of to-day.

What does it lack? Where is it wrong? How can it fulfill itself more completely?

The Church of to-day is lacking, and sadly lacking, in devotion, in full consecration to its ideal, Christ. I am speaking of the great majority of so-called church members. I gladly make exception to that devoted, true-hearted minority whose loyal service and generous response to the appeal of Christ constitutes the real life and the virile strength of the Church of all ages. I am compelled to believe that most Christians are following Christ afar off. They are willing to obey Him up to the point of real sacrifice, the point where true obedience begins. They will be found in church on Sunday morning, even there on Sunday evening, often at Sunday school, perhaps at mid-week prayer meeting if no other pressing engagement interferes. But this is not service, howsoever delightful such church services may be. Put the question to any pastor of a church how many of his congregation can be depended upon for the real work of the church; how many are gladly found day by day engaged in bringing Christ into darkened sin-stained, despondent lives; how many have learned to do the Master's service while engaged at the desk, in the counting house, on the farm, in household work or wherever the daily task may be. The answer will prove that most Christians find such service a task rather than a privilege. Herein is found the reason for her many failures.

I believe that our conception of the meaning of church membership should be made more clear.

Mr. Rockefeller strikes the keynote when he reminds us of the united front of the German armies under the absolute control of a single leader, and, on the other hand, the divided authority guiding the ar-

mies of the Allies. We are thankful that this weakness has been remedied, and that now we are fighting under a commander-in-chief of all the armies contending against our cruel, dishonorable and most unmanly foe. Note the emphasis on army, war, fighting. Here is the true conception of the Church—a church militant. We are engaged in a life-and-death struggle against an enemy more cruel, crafty and dishonorable than even the Hun. If we are really Christians we are fighting Christians; fighting to the death against the enemy of our souls, both within and without. Otherwise we are slackers, deadheads, drones in the hive. If we are not winning battles the enemy is winning them and we are slowly doomed to defeat. The same idea prevails in every successful business enterprise. Unless there is forward movement, continuous development, improvement in quality of product, and enlargement of sales, there is found dry-rot and general disintegration followed by collapse and the receiver's hands. We have no room in our business for a man or a boy who is not an active worker. Furthermore, we quickly learn who is the slacker and who is the man of energy, devotion and loyalty to the company's interests. Church membership involves the same truth. It means the entrance into a higher life. One of its aims is the "working out one's own salvation with fear and trembling." The fear and trembling will give place to confidence and joy in the sure presence and power of Christ in the heart to direct the effort and to keep pure and strong the motive. The result will be an active soldier of the Cross, ready for trench warfare, gas attack, service in tank or submarine, with time and thought and loving care for the comrade next him.

In these days of examinations and entrance into the larger life of usefulness, where young men and women commence to prove their real value, let us bear in mind a test, an examination for church membership, clearly stated by Christ himself and so important that it is repeated in Matthew, Mark and Luke:

"If any man will come after Me, let him deny himself and take up his cross daily, and follow Me." Here is the door of entrance into the Church. No man can pass this door unless through obedience to God, reverent love to Christ, and the spirit of loyal service and sacrifice for his fellow men. A hard test indeed. Yes. But did Christ ever lead us to believe that following Him was easy?

A church built on this foundation will stand all the tests of time; will successfully meet the fiery trial in the days of suffering, war and death; will prove to be that city set upon a hill whose shining lights shall guide the stumbling feet, hearten the weary souls and prove to be the haven of rest for all the sons of men. The ideal church is not a church of thronging numbers, but a church of loving, devoted souls. Do not fear for the thronging numbers. They will come and come quickly, if the Church receives that rebirth Mr. Rockefeller so truly says is essential. But this rebirth must come from within, not from without, as I have tried to indicate.

RUTH CRUGER AND OTHERS

*Dr. Frederick Lynch,
Editor of The Christian Work,
70 Fifth Avenue, N. Y. City.*

Dear Dr. Lynch: Much has appeared in the press during the past few days regarding the very important Ruth Cruger case.

The fact that Ruth Cruger and many other young women are constantly disappearing is cause sufficient for grave apprehension. But when the facts are revealed and we learn the details of these disappearances and how the victims met their fate, the righteous indignation of every decent and humane man and woman is more than justified. It is not enough to condemn the police for failure in apprehending such fiends in human form as Cocchi. If they have been lax and worse in their duties, severe penalty should be meted out to them. I believe that Arthur Woods is the last man to defend or excuse a delinquent or careless officer. But punishment of police officers will not free our city from such inhuman crimes as these. The cause of the trouble is deeper. It is because the citizens of New York city are careless and indifferent to the terrible conditions existing in relation to the white slave traffic and similar outrageous crimes that such crimes are allowed to exist. Now and again when a case like Ruth Cruger is brought to our attention there is a howl of indignation and wrath. The flurry is soon over and our citizens settle back into their easy indifference to civic conditions which are a disgrace and a burning shame.

Some years ago we heard quite a little of the splendid work done by Rose Livingston. The real conditions as revealed by her were terrible. The underworld living so close to us was shown to be not only a world of cruelty, worthy of a Turk, a Czar or a Kaiser, but a serious menace to our civic health; like a cancer

threatening the life of moral decency and purity. But what of it? How little do we hear of these matters, and how seldom do our daily papers think it best to stain their columns with such vile records? This is all wrong. Every daily paper in our city should print plainly and conspicuously the harrowing details of the night courts. Our citizens should feel that these horrors are curable and the cure is in their hands. Only by publicity can such evils as these be overcome. A successful business man advertises his goods not once or twice but continuously. If the readers of our daily press had the facts plainly put before them every day it would be but a short time before the power of public opinion would compel laws adequate for such crimes. Our judges would find it necessary to impose the utmost penalty of the law. One of the chief reasons for crime of all kind in our city, as well as other cities, is the totally inadequate punishment inflicted. And this state of things is true because of the indifference of our citizens.

Is it possible to hope that the daily papers of New York city will take the matter seriously? Will they recognize the inestimable good they might render to our city by the suitable and continuous publication of the real conditions existing in the underworld.

The Christian Work stands for high ideals. I am confident it will lend its important influence to this serious matter by doing what it can to bring light into a very dark place.

THE SIGNS OF THE TIMES

Russia has declared for temperance; France is beginning to pray; England is following the lead of Russia against drinking. Who can read the signs of the times and give the full meaning of these important facts? Does it mean that only for reasons of expediency and because of the war pressure these nations are reversing their usual customs? Perhaps their governments and their people may see nothing further in these great changes than is quite natural in view of the tremendous expenses and losses of the war. But perhaps there may be a deeper meaning; also it may be that history is repeating itself, a habit that history acquired long ago.

Several thousand years ago a certain tribe of people settled in a pleasant and fertile country. The surrounding tribes were not very pleasant neighbors, and not very well disposed toward the newcomers. This was quite to be expected since the newcomers had driven them out, slain many of them, and were now occupying cities and farms to which they had no apparent title other than the old one of might. The surrounding tribes had strange customs, many of them quite pleasant in a way, but not very edifying. In fact their customs were decidedly bad, as bad as whiskey and beer have been found to be when used too freely. Now the king of the victorious tribe knew very well that his people could not thrive if they imported these quite delightful but very injurious customs, so he made a strict decree that his people must have nothing to do with such practices.

The word of the king was law, and for a time was obeyed and all went well. But soon the influence of their neighbors began to be seen, and gradually the prohibited customs began to be practised until they became quite common. The king was very angry and concluded that the people should be treated as we

sometimes find it best to treat a very bad and self-willed boy. They received a good sound thrashing, so severe that in many cases death resulted. The punishment was inflicted by the very tribes who had been ousted from their possessions. The king accomplished this by extending to them for a time his generalship, which was always invincible. The severe lesson had a salutary effect for quite a while. The people became well behaved and were very prosperous.

The little story is familiar to most of us, and is the more interesting because it is true. Has it any relation to the action of Russia, France and England in their recent decisions about intemperance and desirability of prayer? Perhaps so. The Ruler of Russia, France and England is one and the same. Long ago He showed them and all the people that intemperance as well as other filthy habits would lead to their decadence and final ruin. But some people are hard headed, and it may take even a war with its horrors to make them sensible and well behaved. If it takes even a war to bring them to their senses the war will come; for the King will save his people if possible. Even the slaughter of millions may be necessary, but the lessons must be learned. Perhaps America may be wise enough to learn common sense from the experience of Europe and clean house in a reasonable way rather than persist in her various follies, so well known to us all, until the cleansing fire visits her also.

UNSETTLED CONDITIONS INDICATE U. S. IS NEARER CRISIS THAN IS BELIEVED

Situation Due to Economic System Brought About by
the War and Leaving a Wake of Business Demor-
alization and I. W. W.-ism Calls for a Man of
Harding's Type

To the Editor of the Philadelphia Public Ledger:

Sir—Did Mr. Cummings tell us anything new? Of course he attacked the Republican party and severely denounced its apparent failures. This is quite a part of the game, and is altogether fair, looked at from the viewpoint of party politics. Whether or no the failures are due to the leaders of the Republican party or to their friends on the other side of the fence is what the man on the street wants to know. There is no especial value in Mr. Cummings's volcanic outburst, because he has thrown no new light on the problem. The voter who has none too much time to devote to reading and thinking through the maze of political camouflage, wants the truth; he will draw his own deductions. He can be trusted to vote accordingly.

Mr. Cummings presents as the main issue of the campaign our obligations to Europe, the League of Nations and our failure to become party to it. Of course the Republican party is to blame for this failure, and Mr. Lodge with his reservations is made to appear altogether small, unworthy, animated by political animosity, etc. Mr. Cummings wisely overlooks the crux of this whole matter. It would be fater to his argument to remind his hearers of the letter of Lord Grey and what the letter so clearly intimated. But it is hardly fair to state half truths. Let the facts speak for themselves. Lord Grey was unquestionably speaking on behalf of his country. His letter caused surprise and chagrin to the sick

man of the White House, if reports printed in the newspapers may be credited. For Lord Grey plainly stated that the reservations which seemed desirable to so many of our citizens and which in reality were merely safeguards for American freedom of co-operation with the other nations in the great work of establishing world peace and of bringing help to the distressed and suffering allies—these reservations seemed to Lord Grey altogether reasonable and quite acceptable.

If England felt like this, is it to be questioned that France, Italy and our other friends across the water would object to the reservations? The one great, crying need was for America to respond to the Macedonian call, "Come over and help us!" Suppose for a moment there had been a really great-hearted, sympathetic warm and generous chief magistrate in the White House at that time; a man who could feel the call of humanity rather than the call of party; a man who really desired to make the world safe for democracy; a man who was willing to submerge self that others might benefit, a Lincoln, for instance; can you doubt what would have happened? Personal pride and party glorification in demanding that Congress accept the league just as Mr. Wilson brought it back with him from Europe would have never been allowed to becloud these higher and more important obligations.

Moreover, the reservations are in line with our policies for generations past. A true statesman would have recognized this fact and would have yielded the smaller to have obtained the larger result. Mr. Lincoln often submitted to what amounted almost to insults on the part of some members of his cabinet, because he recognized that these smaller minds were in reality staunch, patriotic Americans and that their childish spleen was unworthy of his attention. Can you conceive of Mr. Wilson rising to this height of magnanimity? Let the changes in his cabinet answer. In the history of our country there has never been so many changes. Why? Unless Mr. Wilson's opinions

are accepted by every department, the head of that department finds other occupations more congenial. This is common knowledge.

It would have been interesting if Mr. Cummings had explained these unexampled cabinet changes. It might, however, have been a delicate matter to discuss. The point to remember is that Mr. Wilson's acts have demonstrated beyond question that he considers himself equal to determining all international as well as national problems of importance. The majority of American citizens will not agree with this contention. No man is great enough for such a task. A successful chief magistrate is compelled by the very necessities of the position to select men of ability, integrity and force as members of his cabinet and then to intrust to them the responsibilities of their several offices. Since Mr. Wilson personifies the Democratic party, at least its majority, according to Mr. Cummings, it is but fair to analyze Mr. Wilson's policies and to take due note of his arbitrary, autocratic, narrow-minded and most self-willed methods of dealing with questions which should be considered above and beyond party issue.

But is the League of Nations the prime issue of the campaign? No doubt it ought to be. We are not, however, considering what ought to be but what is. The vast majority of citizens are soul-sick and heart-weary of war and the unsettled conditions in our economic system due to the war. Labor and capital, business demoralization, strikes, bolshevism, I. W. W.-ism rank socialism, undigested theories for curing these internal ills, profiteering, high cost of living, the ominous tendency toward idleness and the equally dangerous spirit of waste and spending on the part of our workers, as well as on the part of nearly all classes—these are the burning, insistent, predominating questions which occupy the thought and which demand the attention of every thinking American.

Our country is nearer a crisis than the shallow-minded can understand. But the majority of our cit-

izens are not shallow-minded. "You can't fool all the people all the time." Therein lies our hope for future sanity and prosperity. Our country has been brought to this pass largely through the visionary and most unbusinesslike administration we have ever experienced. What else could be expected when the President, who is the dominating influence at Washington, has spent his life among books, lectures, theories and writings? He is absolutely out of touch with business methods and business requirements. But does the history of the Democratic party prove its ability to enact legislation suitable for business stability and prosperity? The federal reserve act is one glowing exception which proves the rule of incompetency, superficiality and lack of comprehension. Another four years of similar administration and our country will deserve the fall it is rushing toward.

Mr. Harding is a man among men. He has fought his way up by industry, integrity and perseverance. He is not exclusive. He does not shut himself off from his men. He has had no time for developing fantastic theories. Plain, downright hard work, controlled by common sense has made him the man he is. Read the record of his life. An honest interpretation of it compels the deduction that he is the very man our country needs just now. He rightly interprets the will of our people to complete the task so splendidly begun on the fields of France. He also may be trusted to conserve American freedom of choice and not to deliver us blindly to European diplomacy. His success in life is proof that he understands the value of sound, clear-headed, practical advisers. He has no aim to be the star that shines alone.

If our campaign managers will emphasize the facts as they are; if they will enlighten our voters without condescending to vituperation; if they will make clear the principles we are contending for—in short, if they will be guided by the determination to make this a

fight for all that is highest, soundest and most worthy in American idealism, and if they will continue to fight until the day before election, the election of Mr. Harding is a foregone conclusion.

OPPOSED TO DEATH PENATY

To the Editor of The Post-Standard:

I am opposed to the death penalty for several reasons. First, there is always the chance of repentence in even the murderer. He should be given such a chance. Second, there is a considerable loss in service and work which such a man could do. There is no reason why a man convicted of such a crime should not be employed at hard labor under suitable supervision for as long time as seems advisable, perhaps as long as he lives. Should there be a change in character which is unquestionable, then the sentence could be modified upon the discretion of the governor of the state.

Legalized murder is foolish, narrow-minded, stupid. The fact that some States are so viewing the matter is evidence to the truth of the statement. Because a man under the influence of liquor or because of passion or for any other reason, kills another man is no reason, no adequate reason, why the state should deprive itself of such a man's work. Furthermore, many criminals guilty of murder would fear imprisonment for life with hard labor more than they would fear the gallows or the electric chair, therefore such a policy would prove more effective in the prevention of crime.

THE ENEMY WITHIN

"United we stand, divided we fall" has become so truly a part of the American theory of national soundness that it needs no demonstration. But the vital need of living true to a national ideal is quite another matter. In like manner the individual knows full well the principles which spell success in any realm of endeavor. If he does not know these axioms there are thousands of teachers and ten thousands of books to enlighten him. His ignorance has no excuse. But to put into practice and live true to such ideals is found to be more exceptional than common. The great number of failures in all walks of life is ample proof of the statement.

Therefore it is with deep concern that all who appreciate the splendid sacrifices being made by our young men and the generous response of our citizens to their country's need in this time of stress, that all who feel deeply the great part America is destined to play in this world crisis, and the corresponding necessity for that unity of thought and effort essential to success, it is, I say with deep concern, that we have forced upon us so many evidences of divided thought and treasonable acts. Of almost daily occurrence are fires of incendiary origin. Seditious utterances on soap box and in hostile press are too common by far. Plots and counter plots by scheming enemies hating the land which harbors them, is acknowledged and deplored even by our Government itself. Fanning the latent flames of animosity all too common between labor and capital as seen in strikes all over the land; the pernicious influences of the I. W. W., the destruction of vast stores of food for our army in France; all these evidences of an enemy, faithless, cruel, devoid of even a semblance of honor, are so common as to have become a national danger

of grave proportions as well as a national disgrace. Are we so blind and stupid as to think we can trifle with these elemental forces of sedition, treachery and crime? Is unity of purpose and unity of action a splendid sentiment to be placed upon a pedestal and glorified? Or is it a workable proposition, a cardinal truth as vital to national safety as sunlight and pure air are vital to physical health? If it is not a theory for every day use; if it cannot be put into practice when it is most needed, when our very national safety demands it, then scrap it at once and declare it fit for the dust heap; and let there be no restriction upon sedition, treachery or faithlessness to one's country until anarchy reigns supreme and we reap what we have sown by our timidity and sluggishness in dealing with these traitors and criminals.

However, it seems that those in authority are slowly awakening to our danger and there is a reasonable hope that after sufficient further outrages and treasonable acts have resulted in further loss of property, life and delay in our war preparations, that these most dangerous enemies of our country will begin to suffer those penalties which common sense and justice would have inflicted long ago. Why these firebrands are not rounded up and summarily dealt with is a question hard to answer. The most reasonable answer reflects no great credit on the energy and wisdom of those in authority. When our conception of freedom and liberty degenerates into tepid acquiescence of such assaults on our national honor, it is time to call a halt. Every patriotic American will do all in his power to strengthen and encourage the efforts our Government at last is making to punish the enemy within our gates. Let the punishment be so sharp and severe that treason and disloyalty will cease to be one of our gravest dangers in this crisis of our nation.

THE HIGH COST OF LIVING—THE REMEDY

Present living expenses remind one of the remark made regarding the undertaker's exorbitant bill; "One can't afford to die." Today it would seem that one can't afford to live. Surely we are between the devil and the deep sea.

The situation, however, is far from humorous; in truth it is grim with tragedy. Many and varied are the remedies proposed and many are the specious arguments presented in favor of the relief measures offered. "In the multitude of councillors is wisdom." Undoubtedly—sometimes. Also it is true that sometimes in such a multitude is "confusion worse confounded." The latter result seems to be the truth in this medley.

The only hope of arriving at the true conclusion seems to be to resolve the elements of the problem into certain basic truths—axioms which are universally accepted.

"In the sweat of thy face shalt thou eat bread." Old as Eden; changeless as the laws of Medes and Persians; sure as the laws of nature; true as the sun in the heavens. No one has ever questioned the truth stated. Universal experience has proved its truth. But today we hear unceasing demands for a five or six hour day, notwithstanding the fact that all the world is suffering for food, clothing, building materials, etc., etc. The tremendous wasteage of the war has greatly increased the scarcity. Every strike is adding an additional burden, for it means reduced production. The law of supply and demand is as sure and fixed as are the laws of nature. Here we are getting at the root of the matter. The true remedy, the only way to reduce high costs is to produce larger quantities. Of necessity the prices must fall when

the demands are met and an increasing supply will assure sufficient for all. The panicky idea of hoarding would quickly cease. Prices would not only go down but would stay down.

Intensive production is the keynote. A nine or ten hour day, and honest working during those nine or ten hours. This is an absolute necessity. But the medicine I know is bitter and quite the opposite that leaders of labor would administer. Therefore there will be further trifling with the disease. The smiling physician with sugar-coated pills will be consulted. The result is inevitable. Progression of the disease until the surgeon's knife results in either death or renewed health after much suffering. The smiling doctor with false advice usually escapes and with a fat pocket book.

I would unhesitatingly brand as economic slackers every able-bodied man who refuses to contribute an honest day's work in the present emergency. And just as unhesitatingly would I brand as heartless profiteer every capitalist or employer of labor who refuses to pay a full and fair compensation for such a day's work. Furthermore every employer feels the necessity of sanitary conditions for his men as well as suitable time for rest and recreation. This is not only humanity, it is common sense. It means increased production, better quality of goods, and most important of all, a better relationship between employer and employee.

Too frequently the worker fails to remember that his employer is working as hard or harder than he is, besides carrying the heavy burden of responsibility for the management and success of the business.

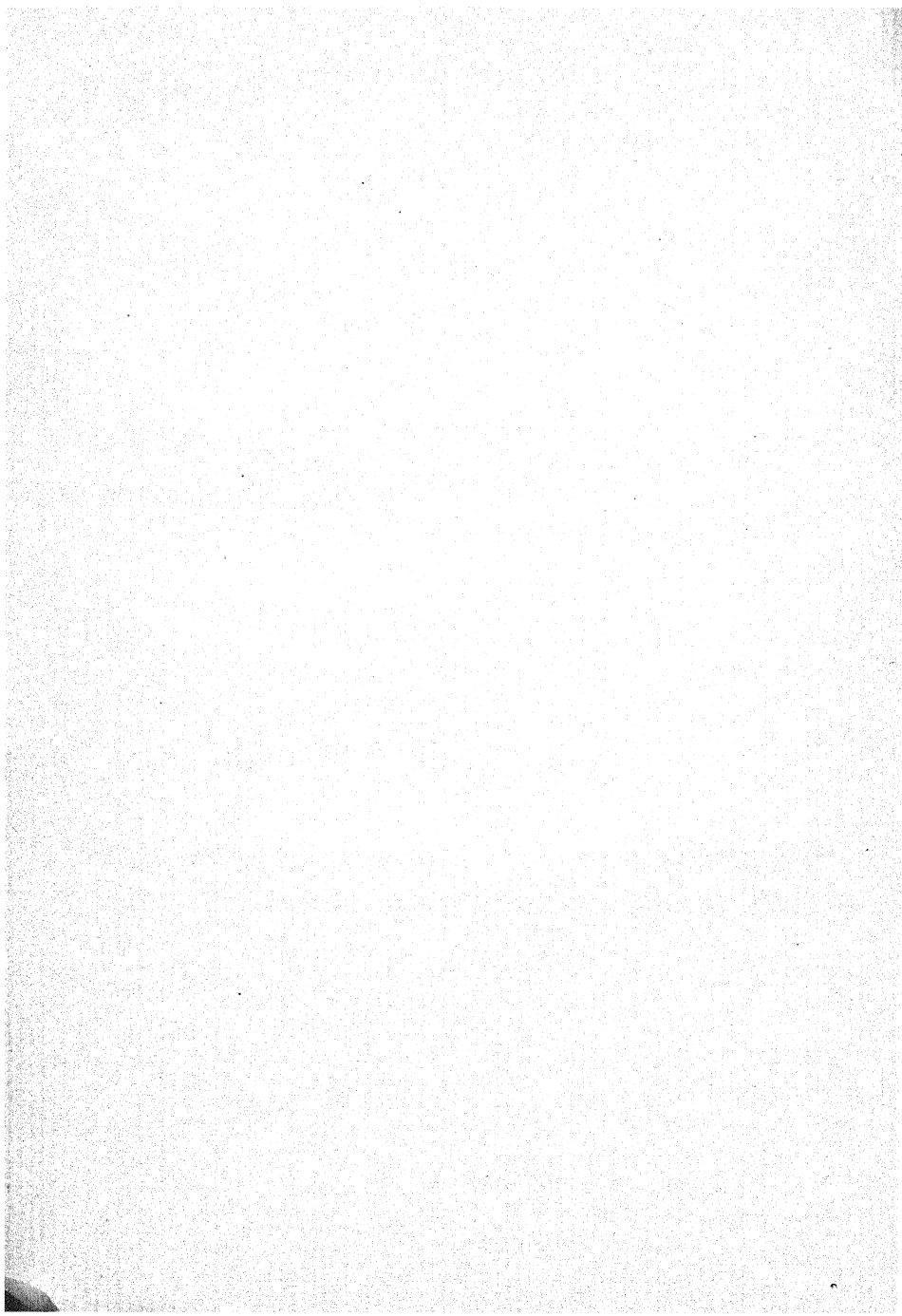
Good honest work is the first need. This is impossible without a proper understanding and a full acceptance of the true relationship existing between capital and labor. What is it? Mutual dependance. Capital without labor is a man without hands or feet. Labor without capital is a man without a head. Can a man so handicapped do the world's work?

Who will make clear and put into effective operation this fundamental principle? Can it be done by the labor conferences now in session at Washington? I make bold answer by another quotation: "I am a man and I deem nothing human alien from me." It is said that when this line was spoken on the stage centuries ago, the whole audience rose to their feet in a thunder of applause. The great truth so concisely stated meets as cordial a response now as then, provided there is understanding of and sympathy with the burdens, sorrows and wounds common to all. I am not addressing narrow-minded bigots or cruel fanatics. Reason and argument are wasted on such.

The all importance of this better mutual understanding and sympathy cannot be overstated. It is the root of the whole matter and on it depends the success of the conference now in session. If the members of that conference are fully determined to look at the problem from the view-point of the others as well as their own and to solve the problems on the same basis of brotherhood, there will be mutual concession and there is still hope. But if the motive of each is to stand squarely upon and to the limits of his own rights, to get rather than to give, the future is dark indeed. Some radical changes seem absolutely essential. The history of the past fifty years not only here but in other lands proves conclusively that the relationship between employer and worker is becoming more strained with every passing year, until now we are faced with a crisis which may shake the very foundations of our national existence. A nation torn by civil war cannot live long. This is civil war at its worst.

Unless employer and employee can learn to grasp the right hand of respect, sympathy, and better understanding, they will continue to distrust, exact and stab with the left hand of ignorance, hate and cruelty. We will either rise to the noble height of brothers striving for the common welfare or we will sink to the degrading level of the unspeakable Bolsheviks.

THE LEAGUE OF NATIONS



The League of Nations

THE MAIN ISSUE

It is not the league of nations. This is secondary. There will be a league of nations with America a party to the league. This is inevitable because the vast majority of our people demand it. No president or no congress can withstand the will of the people. In just what form the league or association will be is secondary. The effectiveness of the league will be dependent on the moral consciousness of the nations forming it. You cannot go back of this. Force will never take its place. My opinion is that Mr. Harding's plan is more feasible than Mr. Cox's plan. Therefore I will vote for Mr. Harding.

The prime issue of the campaign is this: Will America and the world in consequence be more benefited by a continuation of the policies which have prevailed during the past eight years than would be the results if the policies and principles of the Republicans were made effective? During the past 50 or 75 years what has been the result when the democratic theories have been attempted? Have such theories resulted in the success of the various branches of our government? Don't take anyone's word for it. Read for yourself. Facts are facts and the conclusion is inevitable. If you sincerely wish the prosperity of America—and on this depends our ability to help the nations across the water; if you will disabuse your mind of political camouflage; if you will judge the future by the recent past, you will vote for Mr. Harding.

THE FAILING LEAGUE OF NATIONS. WHY?

In one of his striking phrases Mr. Wilson tells us that if Article X is omitted, or changed in essence, the heart of the world will be broken. Has it broken or has it only received a dent? For no one questions that not only Article X is inoperative, but that the whole covenant is discredited. Furthermore, its likeness to a corpse increases with the passing months. Nevertheless, the world still moves, and recuperation is sure if slow. Profound disappointment at such failure of high hope is reasonable and creditable both here and abroad. "Hope deferred maketh the heart sick," even if the organ refuses to break. In other words, the old world is tougher than Mr. Wilson estimated.

Mr. Harding would bury the corpse and start anew on the old foundation of the Hague Tribunal. Any one who has attempted to remodel and renovate an old house, a decaying structure, will sympathize at least with Mr. Harding's hope. It is certainly easier and less expensive to construct on a sure foundation than to change and improve an impracticable and ill-designed edifice which even the experience of a few months has proven to be entirely unsuitable for the purpose intended. No doubt it is wiser to pledge what can be fulfilled rather than to promise a Utopia which is charmingly attractive but undeniably false. The Hague theory is far safer and more workable than the Versailles illusion because it presents a foundation which every nation can understand and on which all can build a national structure suitable to each; while in such building there will be found slowly but surely growing the larger house of international proportions binding and shielding each of the smaller constructions, just as our Federal Government stands in relation to our several state governments; not only the foundation, but the guarantee of each.

But why did the League fail? Answers without number. Nations taught war for centuries and living cheek by jowl. Nations of different languages and of different thought. National ideals as variable and uncertain as the people represented. Mutual jealousy and distrust warranted by generations of duplicity and abuse. Diplomacy not only secret but devilish. Where is the genius that could present a panacea for nations diseased, perverted, stupefied and blinded by education in such a school? The difficulty as well as the magnitude of such an attempt needs no explaining.

If ever there was need for inspiration, surely here was the occasion. And were the statesmen assembled at Versailles inspired? Through all the history of the past since credible written records have remained, quite a proportion of the human race has been impressed with the idea that the Almighty takes an intimate personal interest in the affairs of humans. It has been held that He created the universe. Otherwise how account for it? It is as difficult to explain the material as the living without this theory. Suppose for argument's sake that the theory is true; what is more natural than the interest of the Creator in the products of His creation? You cannot deny your interest in what you have produced by thought, perseverance and energy. The composer is wrapped up, body and soul, in the success of his opera. Its failure may mean serious consequences to him, consequences not financial. Many people will prove the interest of the Almighty in His living creation by pointing to the records, old and new, of His intervention in their behalf at certain critical periods of their development. Why not? Is there anything unreasonable or far-fetched in the idea? If once you accept this theory, and the proof of its denial is impossible, you are at once confronted with a mass of evidence which is conclusive. In fact, the whole development of the race from childhood to the present is illumined and glorified by this stupendous fact. Therefore it is quite reasonable to believe that at Versailles no one was more inter-

ested in the success of the League of Nations than the Almighty. How, then, could it fail if He is the Almighty?

Long ago He taught His children on earth that His honor and His glory are to be the supreme ideals for us. Do you find any reference to Him in the League or Treaty? Is there any expression of gratitude for a cruel war ending in the overthrow of selfishness, brutality and low ambition? Is there any asking for light, inspiration and help in the most complicated and difficult problem ever presented to the nations? Is it not the League of Nations with God left out? Even His name is conspicuous by its absense from the whole document. And yet, these so-called Christian nations assembled in the noble effort of brotherhood and peace. No doubt many of the statesmen at Versailles did indeed in secret ask for divine guidance. But this was no secret matter. "Known and read of all men" had been the great convocation. Here, in truth, was the opportunity—yes, the necessity—of open profession of faith in God's Fatherhood of His children, of God's will to end strife, of God's power to instruct and mould the thought of men toward a basis of enduring peace, of God's influence among the nations to make them realize that the Great Day had really come when the brotherhood of Christ was not only an ideal, but a fact, a fact depending only on the love He lived and suffered and died for. To miss this grand opportunity, to fail so lamentably in the great crisis, was not only a stupid blundering lack of faith, it was a sin, a sin of the darkest hue, the rank sin of ingratitude and cowardice that would cause the very devils in hell to point in scorn at the feeble manikins on earth.

The limits of God's grace are beyond human comprehension. The League of Nations may yet prove a glorious success. But if it totally fails, the failure is fully deserved. The asinine stupidity, the criminal lack of loyalty on the part of those intrusted with the framing of the League, will remain while time lasts, as the most glaring proof of man's distance from the

mind of the Eternal, the world has ever seen. It may be that not only this League but every similar effort will meet with disaster until the eyes of men are opened to the fact that this is God's earth, His will must be the supreme law, and unless to Him is accorded the honor justly due Him, the nations must continue to wallow in the filth of their own making.

THE LEAGUE OF NATIONS WITH GOD LEFT OUT

Our forefathers crossed the sea to worship God according to the dictates of conscience. Throughout all our early history, faith in God and belief in His favor were clear and unquestioned. It may be said that the foundation stone of our political and national structure was dependence on and trust in the divine Being. Many of us believe that our wonderful growth and unparalleled prosperity are due to this simple faith which still persists with the majority of our people. On our very coins we stamp the truth of our conviction—"In God we trust".

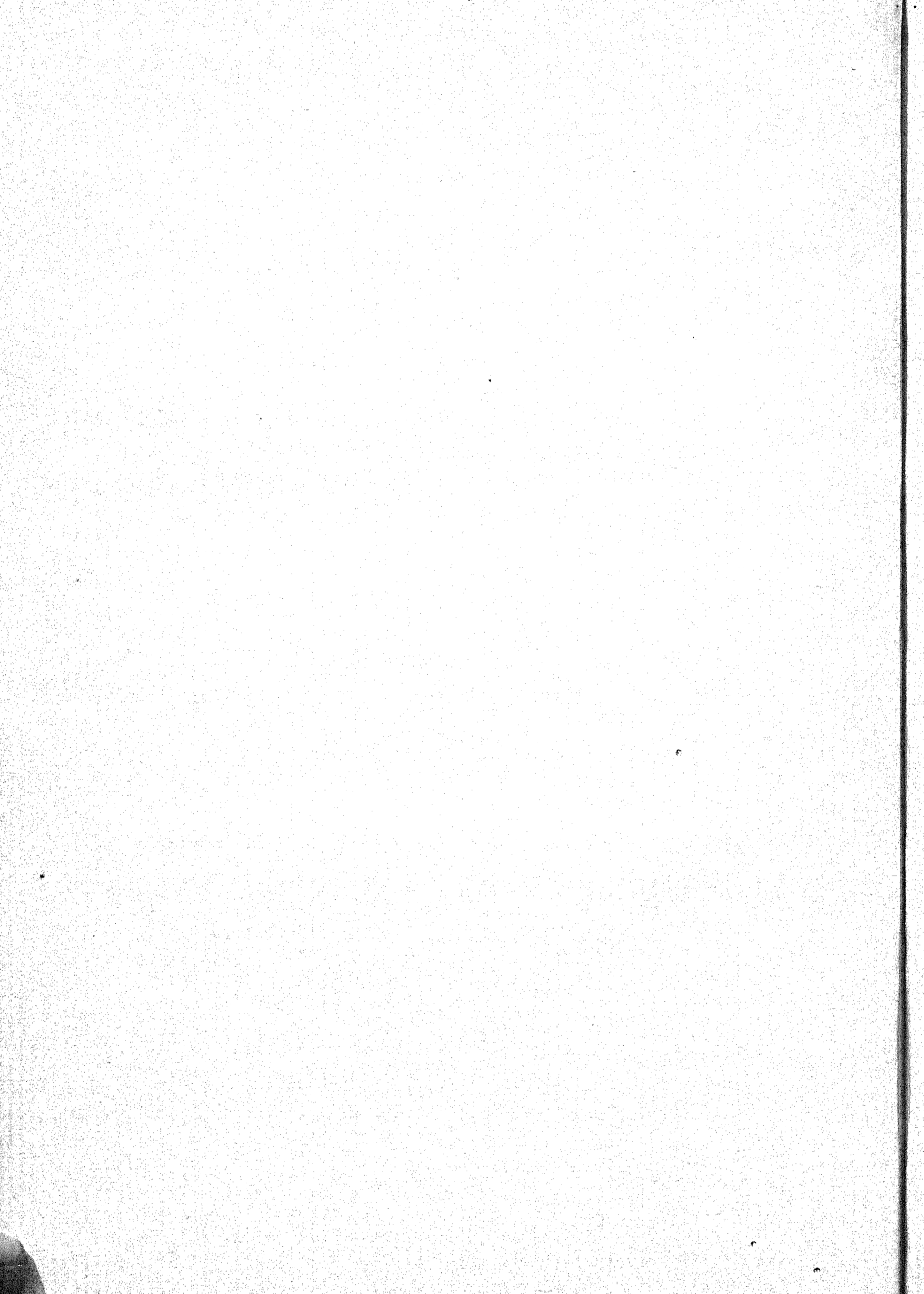
Looking back over the history of the past, and noting the rise and fall of nations, the fact seems clearly established that the nations which have been founded on principles closely allied to Christ's teachings have been the nations which are enjoying the greatest prosperity and their people have been the most happy. Furthermore, in proportion as Christian principles and practices have been forgotten or neglected, in like manner have nations become weak, distressed, and finally disintegrated.

Bearing this in mind, let us think for a moment of the League of Nations. Some one has said that the name of God does not appear in this lengthy, complicated, and carefully thought-out document. A careful reading of such extracts as have appeared in the press gives evidence of the best thought of the best minds on this most complicated problem. But where do we find an earnest seeking after God's will; a devout and reverent reliance on God's help; a simple and sincere faith in God's blessing on man's endeavor? Surely these are the foundation stones on which the mighty building should be safely reared. They are conspicuous by their absence.

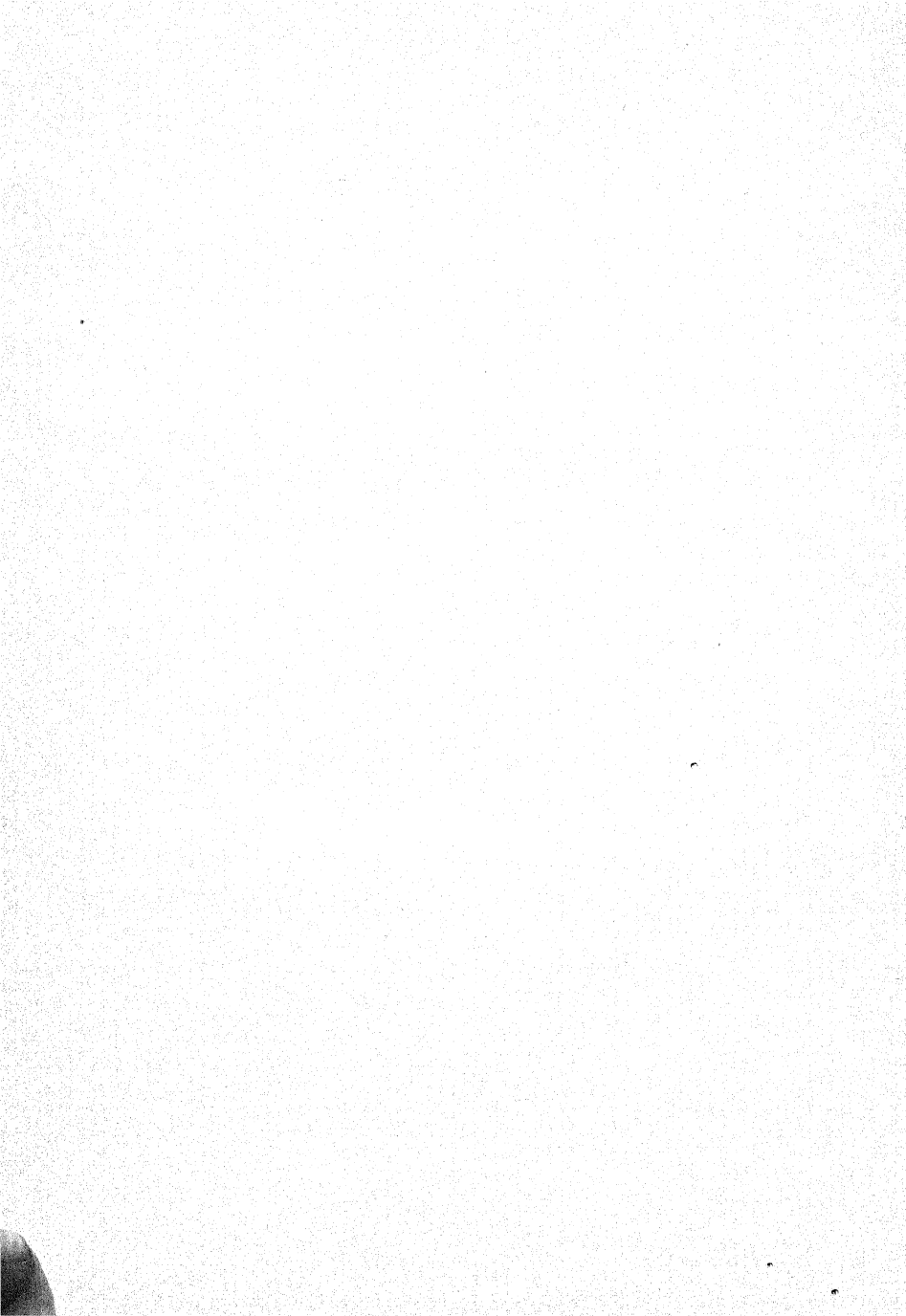
At the meetings of the conferences, when the

wisest statesmen of the day were assembled to solve the most difficult problems ever presented, problems of which the solution involves the future welfare of the world, how often do we hear the name of God invoked, the favor of divine wisdom besought?

Again, these evidences of man's faith in an overruling Providence are conspicuous by their absence. These most solemn and most important councils should never open without devout and reverent prayer for the wisdom, the vision, the understanding that come only through inspiration from above. If the League of Nations fails it will fail because God has been left out of it. I do not say it will fail. I sincerely hope and trust it will succeed. But I wish to call attention to what seems to me a most serious and most vital omission.



SOME PHILOSOPHIZING



Some Philosophizing

TO A FRIEND LEARNING TO DRINK BUTTERMILK

Dear——

I see your finish; I know just where you get off. I learn that you are dallying with buttermilk. Really I am sorry for you; not only sorry but anxious. Let me explain.

Long ago when I was young I saw a little booklet which made a strong impression on me. I never can forget it. The experiences of Obediah Oldbuck was the theme; the treatment of the theme was startling. Various pictures showed vivid facts in the life of Obediah. Frequently he was seen turning over a new leaf; the turning was dramatic. Obediah had a horse; the horse was lean and skinny, full of bones and bones projecting. The horse had been a hard worker; the work had worn him thin. One of his most severe labors was kicking thunder out of every vehicle he was hitched to, frequently Obediah followed the vehicle almost to destruction; but Obediah was tough as well as gentle. He loved his horse and never gave up hope that some day the beast would improve in his habits. Shying was common to the horse and often Obediah would make sudden, intimate and painful acquaintance with mother earth; but still he loved that horse. Balking was the way the horse rested; his rest periods were common. Obediah would gently unharness him and patiently wait by the roadside until hunger made the horse get a move on; then home to oats and bread and milk, man and horse in perfect harmony. You can almost see the beautiful picture.

The day came when Obediah, moved with pity for

his thin and saintly beast, turned him out to grass, rather into clover, and such clover, as high as the hocks of the horse. He changed rapidly, from lean to fat; he became frisky too, full of ginger, pep and zip. Still he grew fat. Obediah was glad at heart, rejoicing in sympathy with his horse. But alack and alas! one day the horse, full of clover and fat as a hog, stumbled and fell; he burst in the middle; a stream of horse fifty feet high filled the air and spread like a mushroom; particles of raw horse filled the air and spread like vapor onward and upward filling the whole countryside with an aroma, a perfume indescribable. The farmers, their wives and children rushed to doors and windows startled by the bloody atmosphere. They breathed; they inhaled the fatal stuff. It acted like magic; the people quickly changed from humans to horses, and such horses; fat and sleek and full of the very devil. They were of every hue from pinto to sorrel, from black to milk white. And how they did run, and whinney and kick and fight. Every once in a while two or three of them would collide; then the bursting process began again and again the air was filled with horse, horse horse, plain, unadulterated and very rank. The disease spread; in alarm the rulers of the surrounding nations gathered an army and shot dead the galloping, bursting and fearful nuisance.

What clover is to a horse, buttermilk is to a human only worse. Clover seems harmless and usually is except under abnormal conditions like the above; but buttermilk means bugs, bugs and more bugs. Bugs will fatten, it is true, but think of the nature of such fat. Is it worth while? The human slowly but surely becomes a mass of bugs, real bughouse. The same danger also is liable to become a sad fact as that which befell Oldbuck's horse. After you get full, fat, and sleek, after you become real comfortable internally, when you look like a plump little roly-polly darling of a cherub (fat always makes one think of the rejuvenation of Aunt Mary) then the climax may come at any moment. For fat makes the little tootsie-wootsie,

feet unsteady; often there is a trip, a stumble, a fall and then think what would happen in your case. The imagination falters at this point. The inevitable is too awful, too sad, too overwhelming. But necessity compels and the conclusion must be faced. A bursted darling flying in all directions; the air filled with bugs, bugs, bugs. Could anything be more terrific? For the bugs so released grow rapidly; they assume enormous proportions quickly; they are really dangerous; they crawl, squirm, wriggle and bite; they are brilliant with all of the colors of the rainbow; they are poisonous; their sting is deadly. They have wings and fly as well as crawl; they are sometimes careless in their evolutions; collisions are frequent and more bursting charges of bugs are liable. The whole country is in danger. The armies of the world may be needed to control and stamp out an evil as unspeakable as Prussianism. And all this liable because an innocent, sweet and charming friend is being beguiled into buttermilk and the buttermilk into her. Don't, dear, don't. A word to the wise is sufficient.

Your sincere but alarmed adviser

REAL GOLF

Dear Fred:

In my last letter I promised you an account of my golf experience while in Florida this winter. I had intended an illustrated article for the magazine you are interested in; and perhaps I may get to it in time. But, for the present, I will confine myself to one round of rather unusual golf which came my way the other day on these beautiful links.

FIRST HOLE

Number One is 410 yards; a bunker 160 yards away and a little to the left is well placed to catch a pulled drive. A strong driver will carry it easily and with a wind assisting may reach the chasm beyond. Some men use an iron. The green beyond the chasm is well guarded by sand traps on either side, so the approach shot requires care.

I made a better drive than usual, carried the bunker nicely and stopped well in front of the chasm. A lucky brassie reached the green and the ball rolled into the hole, one of those eagles which seldom come my way, but which certainly carry a thrill when they do come. We were playing a foursome, two points to a hole, one point for aggregate score, and one point for best ball. We were pretty evenly matched; Bill was my partner and George and Charlie were our opponents. You remember them very well. My eagle made us two up.

SECOND HOLE

Number Two is 325 yards. The line of play is nearly opposite to number one, crossing the same chasm, which is 150 yards from the tee. It was Bill's drive. A topped ball landed him plunk in the chasm, and it is

a deep one. George and Charlie were equally unfortunate. Luck was with me and I carried over, sailing like a bird. My next was with a spoon and landed well on the green, about fifteen feet from the hole. The other three were on the green in three each. I took careful sight and estimated the slope of the green correctly; in in three, making us four up. This was some start, indeed, and I'll not deny that my pulse was slightly accelerated. Bill grinned, and George and Charlie said something about luck, using adjectives more forciful than euphonious.

THIRD HOLE

Number Three is nearly in the same direction as number one and across the same chasm. The distance is 440 yards. The chasm is certainly the cause of more "cuss" words than any natural hazard I have ever met on any golf course. Formed by nature and, as I have said, deep, about forty feet, with a brook at the bottom, it has sloping sides where a ball frequently rests when it doesn't find the brook at the bottom. The soil is sandy and the sloping sides are pitted with the foot marks of unfortunate golfers clambering down or toiling up. The chasm is 170 yards from tee. Prudent players of mild ambition use an iron and stop short of the chasm.

The wind was head on this day and it was not a gentle breeze. Bill, George and Charlie used spoons, confident that the strong wind would hold the ball from going too far. The usual thing happened. They swung easily, did not try for distance, and got it, all three landing in the ditch. Some foolhardy imp got possession of me. I used a driver and got it true and strong. My wrists were in good action, shoulder followed well through, as did my arms. Like a bullet the ball flew low and straight, and, like a bullet, found its mark, fully thirty yards over the ditch. Bill yelled; George and Charlie groaned and said some words reminding me of the far west and thirty years ago when

I was a cow puncher. The three of them got out nicely in two, landing fifteen yards beyond the chasm. Playing three they found the next trap guarding the green. A little more gray matter would have persuaded them to use iron and not try for distance but they were all a bit "warm" by this time and you know what that means. I was so far beyond the ditch that a brassie was justifiable. Playing now with care, for I began to realize that the dream of my golfing days might come true, a real score, I was rewarded. Low and straight she flew again and landed on the edge of the green. I had all I could do to restrain a shout; but golf is a game of good manners, a gentleman's game, and the feelings of one's opponents should always govern. They may groan, or your partner may chuckle; for you, "Speech is silvern, silence is golden." The put was about thirty feet. Something must have been wrong with me that day; for, Fred, the ball never swerved. It found that cup as sure and true as a "nigger" finds the hen roost.

We were now six points up. Bill had tied George and Charlie for five strokes each for the hole. I have played golf over twenty years but never had a start like this. How soon would I blow up? It could be only a matter of time. I do not bet, haven't enough to lose that way, but Bill is not celebrated for sang froid. His enthusiasm got the better of him. The three of them dipped heavily, George and Charlie banking on my explosion soon and Bill taking a long chance that I might endure the strain.

FOURTH HOLE

Number Four is 170 yards, a fine spoon shot, a raised green and sand traps all around; harder than it looks. Many balls find the pit in front of the green. The wind had shifted a bit and all four balls, driven against the wind, found the trap. My explosion had begun, but a queer thing happened. There are many turtles in this part of Florida. You often see them in

open places sunning themselves. A big fellow had crawled into the sand trap and was sound asleep on the warm sand. My ball hit him squarely on the back, bounded onto the green and rolled into the hole. I had made it in one, my first singleton.

Bill yelled; Charlie and George stood with open eyes and wide mouths, then ripped out some more blessings on my head. The size of the bets increased and Bill was game. Something big was coming his way, or a smash. He preferred to believe the former. Charlie and George were the more convinced that this was the beginning of the end, for my ball had been played short and only a fluke had saved it. The tension grew. The links were crowded with players and our caddies had talked with other caddies, etc., etc., Ten or a dozen players had quit their games and were following us. An audience always gets on my nerves and I'll admit I felt a bit anxious as we went to the next hole. We were now eight up.

FIFTH HOLE

Number Five is 385 yards. The green is guarded by the same chasm. It is difficult, one of the sloping kind of greens. More puts are missed on that green than on any of the eighteen. The chasm is deeper at this part, approaching the bay, and is, in fact, a water hazard. The water from the bay fills it to a depth of from eight to ten feet at high tide. A ball is gone if it falls into the chasm. The wind was now crosswise, blowing fresh from the bay. We all four had good drives, nearly equal. Mine, I think, was probably a few yards the longest. Bill was a bit excited and his ball on second shot, a brassie, reached the chasm and "goodby Mr. Ball." Charlie and George saw Bill's error and played short, leaving a mashie shot to the green. I saw Bill's ball drop into the ditch and should have heeded the warning and followed the example of George and Charlie, but "Pride goeth before a fall." I had been playing so far beyond my usual and such

wonderful luck had come my way I somehow just felt that I would carry that chasm. In fact, I was a bit heady and will admit it. There was no excuse for what followed.

A half-topped brassie sent the ball skimming low to the ground and with considerable speed, for I had put all I had into the stroke. It did not fall into the ditch; it plunged. The tide was high and about ten feet of water in the chasm. There are many large and beautiful fish in these waters. The tarpon is one of the most famous. It grows to large size, sometimes one hundred seventy-five pounds, and even more. They like warm water and you can often see them apparently asleep on the surface, in reality they are enjoying the sun. One of these big fellows was in the chasm and my ball struck him full on the back. With a mighty flop he made for deep water, his tail struck the ball fair, and never did niblick make a finer stroke from that ditch. The ball hit the green and stopped about ten feet from the hole.

George and Charlie made good approaches over the chasm and landed on the green. George was on and about fifteen feet from the cup; Charlie was a bit too strong and rolled over. They both tried hard for a three but both missed. My put was easier and I made it. Three is good on that hole. I have always admired the Silver King (Tarpon); my admiration has developed into affection. It is not necessary to dwell on the comments made by Charlie and George. Bill offered them larger stakes; both declined and called him names.

SIXTH HOLE

Number six is 450 yards, one of the hard holes of the course. A pulled ball will find the long sand trap to the left running in the same direction as the hole. A slice will be out of bounds and the ball may find the bay; many of them do. Our four drives were about equal and

all well down the fairway, wind behind us, nearly two hundred yards, I should estimate. I was a few yards short of the others. There is a long sand trap about thirty yards in front of green, also another trap guarding green to the left. It is a long second which carries the bunker in front of green, but nothing remarkable. Many players find it better to play short rather than risk familiarity with the trap. But caution was forgotten on that round; all four of us tried to carry over and all four failed. My failure was more glaring than that of the others. Bill was short and not in trouble. Charlie pulled and reached the sand. George did likewise with a slice. Mine was a half top again, hit very hard. For a moment I thought it might roll in and out of the trap. It rolled in all right and then—. A caddie nearby swears to the truth of what followed. Rattlesnakes are common here; more than one piccaninny, hunting balls in the rough, has been bitten; several have died. It is not uncommon to hear the warning of a big fellow as you address the ball through the fairway. The sound doesn't add to distance or direction. If you do not miss the ball entirely you have done well. A prize of five dollars (\$5) is offered by the club for every rattler killed on the links.

A big fellow was lying in the bunker; an unsuspecting toad in the grass at the edge of the bunker was busy catching flies. The rattler slowly squirmed forward, his eyes brilliant with expectation, coiling himself for the fatal spring and opening his mouth for the luscious toad. My ball entered the mouth, passed clean through the snake and skinned him alive. There was the skin on the sand, and there was the body of the snake beside the ball; one had been removed from the other as if done by a taxidermist. I have the skin and it is a beauty. It is being mounted and you can see for yourself next month when we return.

I had played before Charlie. His ball found the bunker near where mine entered it. The slaughter of the snake had moved my ball directly in line of Charlie. He hit me and with sufficient force to send my ball out

of the trap, over the intervening fairway, and onto the green. A careful put did the rest and down in three was a very creditable record for that hole, considering the difficulties encountered. Bill did well, reaching the green in three, holing out in five. Charlie was was on in three and holed out in four, a fine long put. George was also fortunate with his niblick, on the green in three but took two puts. Our hole, and two points more.

Snakes are villanous creatures. Ever since one of them introduced Eve to the bewildering enjoyment of Apple Jack and hereby demonstrated the folly of prohibition, snakes have justly fallen under the ban of man's displeasure. Sufficient reason, surely, for the undying enmity. But, now, my feelings have changed. I have a bit of sympathy for snakes in general, and rattlers in particular.

SEVENTH HOLE

Number Seven is 425 yards and not very hard; plain straight away shooting, too far to reach the green in two, except for long players and none of us four is in that class. No bunker or other troubles until just before the green and on either side of it are the usual sand traps found.

We all made fairly good drives. No one tried for distance, and all did fairly well. A brassie or a spoon is all right for the second shot for ordinary players. I played a spoon and got a good one; Bill did the same with like result. George used a brassie and landed just about right in front of the trap. Charlie is the longest player of the four. With an iron he was well placed a little further from the bunker. With the wind now behind us, Charlie used a mashie-niblick. Usually he plays that club well, but this time fozzled and landed in the trap. George followed and was more successful; a fine well-lofted mashie landed him about twenty feet from the cup. Bill was excited again, thinking of the big stakes at

issue probably, and followed Charlie's mishap; in the bunker and in a heel print. Things looked a bit dark. I was none too steady then. My cigarette had just expired. Its usual soothing influence had failed. I tossed it away in disgust. Tobacco is not always to be relied on. Taking a deep breath and determining for once to keep my eye on the ball and to use the wrists properly, I took a mashie, made a trial stroke in that nonchalant manner a golfer affects when he knows the others are looking at him and when he feels the need of self-control. I did just what you would have expected, hit the ball square in the center. Away it went rolling swiftly toward the trap and in it went, my heart with it.

George and Charlie could not restrain an audible chuckle; Bill groaned. I did some thinking but will not translate. I have some self-respect left. However, it is sometimes darkest just before dawn. A big jack-rabbit was in the sand trap. Rabbits are seen all about the links, often on them. One collided with a golf ball the other day and paid the penalty; hit square on the head, he never moved. The caddie said the stew was fine. This particular rabbit was startled by my ball; it caught him just behind his foreleg. Rabbits, as you know, can kick or stamp very hard with their hind legs. It is their only means of defense, that and running. This chap kicked and to some purpose; he hit my ball full and fair with one of his hind paws. Out went the ball from the trap and toward the bunker. It stopped about six feet from the cup. Bill and Charlie both recovered well and had chances for fours. George, somewhat jarred by the rabbit's eccentricity, missed his put. I was cool by this time and, feeling that fortune was smiling on me, made the put all right. The hole was ours and two more points to the good.

EIGHTH HOLE

Number Eight should be easy, but it is not. Only 240 yards, with the green in plain sight, a long drive if straight can reach it handily. If **straight** is the thing. With the rough on the right near the line of play, and with the inevitable sand trap on the left also near the line of play and sufficiently far away to catch the ordinary drive with a slight pull, the usual golfer finds himself between Sylla and Carybidis, but not so fortunate as Ulysses, nine times out of ten. Seldom, if ever, have I made a satisfactory drive toward that green. It was my play and I felt a chilly sensation before and aft; my back was moist and my front was clammy. Certain holes "get your goat". You fizzle your drive so often right there that you just know, or at any rate feel sure, that trouble is coming your way. It generally does. This time it did. Bill was in trouble too, in the bunker; George was straight and about opposite the bunker, in a good line for his approach. Charlie's was best of all, over the bunker and well toward the green. Either a mashie or a run up put should leave him near the cup.

My play. I studied the direction carefully and got it, but failed badly on distance. My anxiety, I suppose, caused me to play too hard; my ball struck the green hard and over it went as though "hell-bent" for Governor Kent", or some spot way beyond the green. A horse lawn mower had been left well beyond the green, but in line of my play. The ball hit the metal base of the mower, bounded directly back and with sufficient force to land on the green about five feet from the hole. It seems a bit remarkable that such a fluke should have happened. Every billiard player knows that the angle of reflection is the same as the angle of incidence. But why should that lawn mower have been left so that the metal base was exactly at right angles to the line of my play? And why, again, should I have played

just hard enough so that the ball rebounding stopped within easy putting distance of the cup? Surely, golf is a wonderful game! Of course, I made the put; it was easy.

Bill had a fine niblick from the bunker and holed out also in three. George was also good with his mashie, a fine play eight feet from the pin; he also made a three. Charlie could do no better, but he did no worse. Four threes was not bad. Our first tied hole. George and Charlie breathed easier. When the game has been going steadily against you, it is no small encouragement to tie your opponents. Bill and I were still happy but, knowing golf pretty well, we knew that overconfidence spells disaster. We each took in another link. Bill lit his pipe. I toyed with a cigarette. My turn to play.

NINTH HOLE

Number Nine is 475 yards and the hardest hole going out. A wire fence to the right, close to the line of play, marks out of bounds. Everyone aims a little to the left, plenty of room that way, but a pulled ball will find the rough. We all had fair drives, mine not quite so good, but nothing to worry over.

This part of Florida has lots of turkey buzzards. They are nature's scavengers, feeding on all kinds of refuse matter. It means a fine to kill one, and there is no incentive to break the law. They are disgusting birds, at best, but how they can fly! None of the feathered kingdom is more graceful when on the wing. A sort of compensation, I suppose, for their vile habits and repulsive appearance.

My second play was with a brassie and very satisfactory. I carried well over the long bunker placed about 280 yards from the tee. The ball was rolling swiftly, straight for the green when a big buzzard spied it. He seemed to think it was some new sort of grub with wings intended for him. Down he

swooped and gobbled the ball. It is strange fact, but well proven, that paint, coming into contact with the acid in a buzzard's stomach, produces violent fermentation. My ball did not digest. The buzzard began to ferment and rapidly. He began to swell and the swelling was rapid, too. He was evidently in distress, keen distress. He flopped rather than flew, sometimes upside down and again upside up. He whirled in short curves, he ascended quickly and as quickly descended. And all the time he grew bigger and bigger. His line of direction was toward the hole. Just over the green came the climax. By this time he was as big as a bushel basket. Suddenly there was a loud report. The buzzard had burst. The air was full of feathers. A rank and awful stench filled the air. The body of the buzzard fell on the green and my ball rolled into the hole. That hole in two is a record. I doubt if it ever will be equalled.

Bill fell on his back and kicked his heels in the air. He had pocket money for a month. Charlie and George had enough. They directed their caddies to go to the club house. I, also, was quite willing to call the game over. The strain had been severe. What happened that night when the bunch discussed our game and what honors came my way from the club because of my rare performance, and what I established as a memorial of my best achievement on the links, will have to wait for another letter.

Yours as ever,

Oom.

THE PASSING OF SHERLOCK HOLMES

O Tempora! O Mores! How are the mighty fallen! Only a short time ago Sherlock Holmes was the greatest detective of the age, the master of the inductive method. The marvellous skill with which he unraveled the tangled threads of crime, his uncanny insight into mysteries too deep for even Scotland Yard, and the gentle humor with which he softened the chagrin of Watson, made him a never ending delight; our amazement was tempered with affection. But now the whole show is given away and the trick is as flat and insipid as that of the legerdemain who purposely blunders, so that you may see how the thing is done.

Sir Arthur Conan Doyle has undeceived us, the glamour is gone, and like children, who learn that Santa Claus is only a myth, we feel that he is like that heartless wretch who is always "taking the joy out of life".

For now we know that when the maze of crime was beyond human solution, Sherlock merely inquired of the spirit world, and the elfin sprites we have seen playing about Sir Arthur's head gave all the information needed. Of course they did, and why not? Sir Arthur is their friend and is telling everybody what genial sprites they are; he is acquainting us with the charms of real fairyland. He is explaining that even ghosts are really delightful, once you cease to fear them and let them get on friendly terms. In return for all this kindness of course they would reveal to Sherlock the only way to piece together the parts of the baffling puzzle. But just the same Sir Arthur has spilled the beans; he has made of Sherlock Holmes a very ordinary mortal. We used to think of the great detective that "age could not wither nor custom stale his infinite variety," but now he has become "weary, stale, flat and unprofitable". He was only a hoax after after all.

O Tempora! O Mores! How are the mighty fallen!

OUR MORAL RESPONSIBILITY

Any casual student of history must be compelled to admit that in a conflict where nearly the whole world is involved there must be something deeper and something more vital at issue than can be found in any previous war. None of the ordinary causes of war will fit the case. Boundary disputes between France and Germany are not of such vast importance to England, Russia, Turkey and Serbia that they would be willing to become involved in such a life and death struggle. Again, every one of the combatant nations absolutely denies that it is fighting for larger territory or for the property of a neighboring nation. The nominal cause of the war, the assassination in Serbia, is altogether too trivial a reason to account for such a world crisis.

But when we come to consider those underlying principles, in the evolution and development of which is involved the ideals which mankind holds most dear, we have found a cause deep enough and broad enough to be responsible for the war. In all the long, weary struggle of the races from barbarism to civilization liberty of conscience and liberty of action for the individual has remained one of the ideals for which men will cheerfully pay the ultimate price. This ideal is the cornerstone of Democracy, and on it is founded the structure of our national life. With the failing of this ideal will fail all that is best in our civilization; and with the maintenance of this our country should become, even more truly than it is, the "land of the free and the home of the brave". Therefore it is reasonable for us or any other nation to fight for such a principle. Not to be willing to fight for it would be equivalent to confessing ourselves unworthy of liberty and fit for servitude only.

That is one of the principles plainly at issue in the

present war. Germany is contending for the German theory of government. Her writers, statesmen and officials have not hesitated to make plain their opinion that their ideals of governing should become dominant throughout Europe. Surely what is best for Europe will be best for America! Should Germany establish her ideals there, the same conflict would eventually be transferred here; for the aggressive is one of the clearest factors in the German character. More and more the nations of the world are becoming near neighbors. By virtue of the telegraph, the Marconi, the ocean steamer and the airship, our relation to Europe has entirely changed since the time of Washington. Then, again, intimate commercial ties have bound us closely to peoples far distant. So that their future and our future, whether we will or no, are vitally dependent the one upon the other. This truth is merely the logical development of that truth denied so many centuries ago and now admitted by all, "Am I my brother's keeper?" The brotherhood of man has become an undisputed fact. It is also true that the responsibilities involved in such relationship are often overlooked and frequently neglected. There is no little danger in such neglect. In a large family of children the mistaken ideas of one of the younger and smaller children may not be of such importance to the well-being of the family. But when these dangerous ideas and beliefs are held by one of the larger and stronger members of the family the danger to the peace of the family is at once evident. Germany is unquestionably one of the strongest and most influential among the family of the nations. Therefore if she entertains theories of government which are a menace to the peace of the other nations it is plainly a matter of vital importance to those nations.

Does Germany hold such theories? If you have lived for any length of time in Germany you will need no help in answering the question. The individual is merely part of a great mechanism. The welfare of the State is considered of prime importance; the indi-

vidual is important only as he fulfils his obligations to the State. Such a theory of government is absolutely antagonistic and subversive to every principle of individual liberty. Therefore Germany and America are developing their civilizations along lines not parallel, but at right angles. A conflict between the two ideas as represented in the two theories of government is unavoidable in the near or distant future. Since both nations are strong, vigorous and growing, it is needless to say that the future is ominous. Now if England, France, Russia and their allies are engaged in a life and death struggle with Germany to determine whether liberty or oppression shall survive, is it to the credit of America to stand pat and take no active part in such a struggle? Have we any respect for a man who will look with indifference at scenes of brutality and bloodshed when by his intervention and help he might end such crimes? America is looking on with apparent indifference while the nations of Europe are wounded, bleeding, perhaps dying for those principles of liberty and justice which we so loudly proclaim as our most cherished and valued ideals. The consideration of these truths should bring a blush of shame to every patriotic American.

THE CROSSING

When I am called from here to there I would prefer no sorrow at my departure. I would have my friends think that I had gone on a long vacation to see the sights and wonders my soul had been longing to enjoy. I would prefer no black clothing used, for why should there be included or thrust into an incident so grand, so splendid, so satisfying to me, a color, or rather an absence of all color, which has nothing to recommend it? If there is nothing to be sad about, why put on clothing that suggests gloom, when used on such occasions? If the weather is mild I would prefer to have my friends gather together under some fine tree where the birds are singing and the bees can be heard humming as they wing their way from flower to flower. I hope there will be few, if any, tears seen in the eyes of my friends. Rather would I prefer the smile of anticipation as they remember that the vacation will soon be over, and that we shall soon be together again.

"Let all things be done decently and in order." I am sure that doleful strains will not add to my appreciation of the love of my friends, but rather be like mourning garments of black, lending a tone of grief to a time that should have no such discord. Any beautiful, soulful strain of Handel, Bach or Beethoven would be according to my idea. Handel's "Largo" would be my preference. If my friends think it best to speak of me I hope they will say that he was like one who seemed to enjoy the companionship of his Master, and who found life so beautiful and joyous that any other element than happiness and joy would be out of order in commenting on him. I see no reason in thinking of death as an enemy or one to fear. He is man's good friend and opens the door of those mansions pre-

pared for us by our Elder Brother. These conceptions of funerals and death are the true ones and they help us to realize the conclusion of St. Paul, "O death, where is thy sting? O grave, where is thy victory?"

—*The Christian Work*

WORLD PEACE—THE UNITED STATES COOPERATING THE PROBLEM

Is permanent peace among the nations only a dream impossible of realization? If such a hope can be realized, is the co-operation of our country, necessary, and to what extent?

Since war has always existed and since the nature of man remains essentially the same, there seems good reason to infer that war will always be with us. This at least is the conclusion accepted as inevitable by many. But such a conclusion does not harmonize with our belief in man's better nature and his ability to rise above his lower instincts. The development of the race from the Stone Age is more than a theory; it is a fact. Is this development only material? Does it apply to the external alone, or has there been just as truly an evolution of the moral and spiritual nature? There are the same instincts and passions now as then, but is there no greater self-control, no better appreciation of the higher and more worthy aims? Is it true that side by side with the development of the higher nature there has been an equal growth of the lower and brutal? Absolutely no. On this truth depends whatever hope there may be of permanent peace on earth.

It is said that in times of war man reverts to his original state. Reason, sanity, decency, pity, all the virtues most highly esteemed, are swept aside in the storm of anger, revenge, lust and greed, and the brute man stands revealed in his true nature; and that any hope of a radical change in such a nature is hopeless.

It should be noted, however, that following these times of reversal to original type there is more sense of outrage, more feeling of debasement, more suffering from shame and remorse in proportion as there has been greater advance and greater realization of man's

noble inheritance. The horrors and brutality of the last war would have been accepted a thousand years ago as what might have been expected from such a struggle among nations. Today, however, there is quite a different feeling. That such a tragedy should have happened during the present state of civilization with its fuller appreciation of man's responsibility to man, and its brighter light of education and reason, has caused a deep-set and firm determination on the part of all just and right-thinking people to unite their best energies for the adoption of some international plan whereby war shall never again threaten the ruin of civilization. For there is good reason to believe that our race would collapse under the strain of another world war. There has been a dread advance in the destructive power of the airplane since the armistice; the invention of gases even more deadly and far-reaching than those last used, carried by these giant ships of the air, would, undoubtedly mean the annihilation of whole cities and communities in a few moments. The wider range and greater power of the submarine threaten a far greater destructive possibility to shipping. The crushing economic strains which have almost wrecked nations today because of the last war would soon complete the general overthrow. It is no longer a question of one nation becoming paramount through conquest or commercial supremacy. It is a problem for all nations to avoid the spark which may develop into a general conflagration. "Civilization today is like a spider's web. Touch it or injure it in one part and the whole fabric quivers in sympathy and suffering". This is necessarily so in view of the unquestioned close international relationship and the dependence of nation upon nation for the welfare and prosperity of each.

Our part in the last war is illuminative of the principle stated. Did we enter the struggle from purely altruistic motives, or was there a "destiny that shapes our ends, rough hew them how we will?" Was there a Guiding Hand that moved in the hearts of our

people, our inspiration for the high endeavor, the compelling motive of our sacrifice of wealth, energy and manhood? Answer the question as you choose, the fact remains that had we stood aside from the ruin of Belgium, France and the other nations, had we maintained our policy of isolation, we should have merited for ourselves the contempt and the scorn of the world not only as the most selfish and backward of nations, but also as the most shortsighted. For sooner or later we should have realized that the safety of one is dependent upon the safety of all; furthermore that the impulses of generosity and humanity cannot be thwarted and restrained. They are those elemental principles on which law is founded and which have become dominant in humanity by virtue of evolution.

During the war the "enemy within" was not the least serious of our troubles. That factor in the problem, if allowed to become an enemy again, has increased in power and danger in a marked degree since the war. Its restraint and governance would be more difficult now than then. The rapidly increasing foreign population with their sympathy for home lands and home races, their sympathy with ideals and education differing from ours, cannot be overlooked. In fact, isolation for us is no longer possible. Europe is not three thousand miles away. Europe is here and now in our midst, insistent, imperative. To think that the father of our country would now counsel the same policy that was necessary for his time in the tender youth of our nation is to understand but poorly the broad, wise statesmanship of Washington. To refuse to see the imperative need of closer relationships now with our friends across the sea is to blind one's eyes to the facts apparent to every thinking individual and is in truth a denial of the law of evolution so universally accepted. If that law applies to individuals, how can it less apply to nations who are but collections of individuals? If that law has changed and improved the relationships between races since the Stone Age, why should it not change and improve the relationships between nations today?

There is a saying that "The exception proves the rule". The theory of the irreconcilable is the exception to the overwhelming trend of opinion held by our people that "United we stand, divided we fall" applies to nations as well as it applied to our states years ago. This conclusion is inevitable from a thorough and comprehensive understanding of the international problem.

In all the crises of our history, the advance step has been taken with a deep sense of our responsibility as well as with a firm reliance on the Higher Power guiding our nation. Our next step calls for the exercise of these virtues in the highest degree, for we are indeed at the crossing of the ways, facing either a narrow and selfish policy of isolation, or a broad and generous policy of more complete union with other nations. The tremendous implications of such a far-reaching policy will not be lightly accepted by our statesmen and it should not be, but it will be found impossible to escape the conviction that such a broader policy is necessary if we are to fulfill our destiny. That destiny is clearly defined.

Without doubt we are the strongest as well as the wealthiest nation. Our growth and prosperity have never been equalled during a similar period of time. Our contribution to the war was indeed great. It was the deciding factor in the struggle; but we are not materially weakened. Our debt, although great, is small compared to our resources, small as compared to the crushing financial burdens of the other nations. We were not compelled to fight because of any immediate or direct danger to ourselves. It is admitted by other nations that we had no selfish or ambitious aims. Situated far from the nations at war, it must have seemed almost quixotic to some of them for us to have risked so much for a contention not ours. Because of these and similar reasons we occupy a unique position. We are without question the nation best fitted, in fact the only one really qualified, to make the first move toward a better international understanding, a satisfactory international union broad enough, deep enough,

and sufficiently sympathetic for all nations to enter. We alone can take such a position without being misunderstood. Our motives will be accepted as unselfish, genuine. Such a suggestion from any other nation might be open to misconception. This is true because of our past history with other nations. We have their confidence to a greater degree than is possessed by any other nation. The rivalries, jealousies, bitterness and hates engendered by centuries of war and commercial strife have unfitted any other nation from making such a suggestion. It might not be accepted as given in good faith.

Democracy has been found to be the most satisfactory form of government. The reason is clear; it is the simplest and readiest form of government by which the will of the people can be expressed. The will of the people is, of course, the ultimate and deciding factor in any government. The union of nations must, therefore, be founded upon the democratic theory. The failure of monarchies, autocracies, or oligarchies, need not be dwelt upon. They have either passed or are rapidly passing into history. The application of the democratic form of government varies in minor essentials to meet the demand of various nations. Our government has proved successful thus far. It is not indeed perfect, but it assures to every individual a reasonable measure of liberty, happiness, and prosperity, depending on the individual, his intelligence, honesty, thrift and perseverance. It has proven as satisfactory for communities, cities and states as for individuals. The swelling tides of immigration until checked by the present law are a witness, not so much to the opportunities offered by our broad lands, as a proof of the security and success of our government. A union of the nations founded upon the theories of our union will meet the needs of all races. Nearly every nation is well represented by our citizenship, yet they all dwell together in prosperity and peace. Why? Because our constitution was an instrument so wise, just and comprehensive that a fair val-

uation of it compels the recognition of Divine Wisdom in its framing. A crisis in our nation had come. A dependable union among our states was an imperative necessity. Some states were widely separated from others because of poor communication. News of all kinds was scarce. The people of one state were comparatively ignorant of conditions in other states. Disagreements and dissensions because of varying state policies were liable to arise. In this poor and weakened condition because of foreign enemies also, such circumstances were fraught with great danger. Without the establishment of our union it is more than probable that civil war would have arisen long before 1861. Security and peace within our borders were absolutely essential if we were to become strong and prosperous and able to contend successfully against foreign foes. Under these conditions was our union founded, a union just and wise and fair to each individual state so that it has increased in strength with the passing years. By virtue of our union is our stability and solidarity as a nation guaranteed. The essence of our union is justice and brotherhood.

At the same time, our state rights are fully recognized and guaranteed. Thus it is that we live to enjoy "Liberty and union, now and forever, one and inseparable". In the forming of our union it was found necessary that each state should surrender somewhat of its state rights, somewhat of its sovereignty. The contribution thus made by each state was essential to the stability of the Federal government and by virtue of such contribution was each state made to realize her possession of, and her right to, the union common to all. What was surrendered was small, compared to the larger and all-important guarantees of liberty and safety. What was surrendered did not interfere with all a state justly demands as its right of self-government. Just as children, wisely trained and educated, have their rights in the family guaranteed by the parents while at the same time the authority of parenthood is respected by each of the children. In the deli-

cate balance between state rights on the one hand and federal authority on the other is seen the wisdom of those who wrote the Constitution. Entrance to the union was not a matter of compulsion but was rather a ready acceptance by each state of the great benefits thus made possible.

Such a union can be made by the nations. In fact the trend toward union is unmistakable. Our country and England are much closer together than they were a hundred years ago. The same is true of our country and France and Italy and other nations. The same is true of other nations with other nations. Such a result is inevitable through increasing intimacy of commerce as well as by better understanding, by wider and better education, more than all by fuller acceptance of the fact of the brotherhood of mankind. The ultimate union of the nations is written on the sky in letters unmistakable.

Is it possible to escape the meaning? Is such a drawing together to result in increasing dissension and strife? Will it offer better opportunity to rend, and tear and destroy, to complete the final overthrow of the race? Or is the intent, the divine intent, for that universal peace which is the reasonable expectation of the human family?

In the infancy of the race Cain killed Abel. God asked Cain where Abel was. Cain replied he did not know and impudently added: "Am I my brother's keeper?" The curse of Cain, the brand of infamy placed upon him, was the plain answer that the brotherhood of man is a claim unmistakable and which cannot be broken without punishment. Many thousands of years passed. In due course of time God, in the person of His Son, one day made the declaration to a multitude, including his twelve intimate companions, "For one is your Master, even Christ, and all ye are brethren". If the bond of brotherhood was an obligation resting upon that multitude, it applied equally to that nation, and if to that nation, then to all nations. There can be no question as to the obli-

gation of universal brotherhood. It is not always recognized. Its application to the union of the nations is the basis on which alone the union can be formed and by virtue of which that union can become a permanent and working success. It is clearly evident that the intimate binding together in the relationships of brotherhood and good will is not only in accord with the development of the nations but is the carrying out of the Divine Will for the nations.

THE PLAN

Therefore the suggestion is for an invitation to be extended by our government to all nations to meet in conference at Washington, the purpose of the conference to be the consideration of the forming of a union of the nations. The purpose of the union is for the establishment of permanent peace on earth and the cultivation and development of brotherhood and good will among the nations. Each nation duly represented by its appointed delegates to submit a plan for such a union. That without such a union and failing the recognition of the protection and help thereby guaranteed to each and every nation, there is just cause to fear for future war and the possible collapse of civilization.

The plan of union to be submitted by our government will be similar in outline to that of our states. The articles of constitution will differ from those of our Constitution to meet the needs and circumstances of the larger union of the nations. But our Constitution will serve as a guide, and a light, a model to assist and direct those appointed to the high office of framing such a compact. Our government has been found satisfactory and successful for all races who submit to its laws because it is founded on justice, right, and the principles of brotherhood. A union of the nations founded on the same principles will be equally successful for all nations.

It is to be noted that the nations entering the union will be free to follow out their own ideas of national development as best suited for themselves with one exception. When the policies of a nation are unfriendly and injurious to another nation as so determined by The Congress of the United States of the World, those policies will necessarily have to be modified and changed. Through full discussion in the Congress,

and after due consideration, a wiser policy, fair to the nation in question and just to the other notions, can undoubtedly be substituted. The prosperity, well-being and safety of all must be paramount to the immediate and direct benefit of one. Otherwise the union cannot become stable and effective for all. Furthermore, the prosperity, well-being and safety of the one will depend on the good will, harmony and peace of all. Thus each nation may have to surrender somewhat of its own rights and somewhat of its own sovereignty that all may dwell together in peace and security.

In the event that any nation, a member of the union, should refuse thus to yield to the decision of the congress it would be outlawed and a strict boycott declared against it and such boycott enforced until the nation alters its policy in accordance with the decision of the Congress. No nation can today long exist alien to and separate from other nations. This is of necessity so because of the intimate union really existing between nations, a union not officially recognized but surely a fact, because violations of its essence are continually leading to bitterness, hate, revenge and war. Since the fact of the union is unmistakable, it is only common sense to recognize it and make of it a bond of safety rather than a constant source of danger.

Would foreign nations be willing to enter such a union? Their present distress, fear and bewilderment, their longing for our help so plainly and repeatedly expressed, the clear insistent Macedonian call "Come over and help us" should answer the question. We alone can answer that call, and we should indeed answer it and render the aid needed, but on terms so just, clear, and strictly defined, that there could be no danger to ourselves.

What would be our danger? What vital principle of our national life would be endangered? None. Because if our policies of trade, economics, immigration, or any other theory which we hold to be essential to our prosperity, be criticized or called in question, we could be able to show to the satisfaction of the con-

gress that such policies are vital to us. If we could not maintain such a contention, it would mean that our policies are somewhat unjust or unfair to other nations and a slight improvement or modification in them could be made which would not be of serious injury to us and which would result in greater justice to other nations. It is not intended to say that our present policies are perfect or are imperfect. Their relationship to the union only is the thought in mind. The enforcement of any policy injurious to a nation must of necessity be an injury to all. For an injured nation in a body politic, such as is contemplated, is as dangerous as a cancer in the human body. The virulent poisons of bitterness, hate and revenge will spread throughout the whole body and peace will be impossible.

In extending the invitation to the conference, a plain statement would be made as to the complete failure of the old diplomacies which have so long afflicted the relationships of nations and which have so often resulted in war, the policies of selfishness, greed, unwise ambitions, and so on. It will be absolutely futile to bring these ancient and selfish theories into the consideration for the founding of the new union. A new era is at hand. The new thought must prevail and be the controlling motive. The golden rule is the basis of union. That rule is the spirit and essence of brotherhood. Moreover it succeeds. It is just as well adapted for international relations as it has proven to be between individuals. It is not a Utopian theory. It is a working fact. It is found to be the most successful theory for business operations. It will be found equally successful in international relationships. It is suited better than any other theory for the hard daily grind of this workaday world. Wherever it is actually put into practice, there its vindication is proven. Its success is seen in the difficult and trying relationship between labor and capital. Today the most successful business houses have proved that the only way to realize harmony and prosperity is through in-

timate and full understanding between themselves and their employees. A frank and honest statement of profit and loss is met by an equally honest and frank co-operation and adjustment on the part of labor. An intelligent committee representing labor not infrequently is found willing to share its just proportion of the burden of loss if such has been sustained. If only labor could be honestly represented to capital and capital could be equally honest and frank with labor, the long, long war between these economic forces would end, and permanent peace between them would result in a prosperity never yet realized. Fortunately there are plain indications that the better way above indicated is becoming more and more the rule and not the exception.

THE POSSIBILITY

It must not be supposed that a union founded on good will and brotherhood alone would insure peace. The union must have power to enforce its laws. That power will be found in the full, impartial but wisely executed boycott. Any nation guilty of an act which the Congress shall judge to be a violation of the compact of good will and brotherhood shall be declared deserving of boycott by the union and that boycott shall be rigidly enforced until the aggressive member shall have rendered full and complete restitution and apology. No excuse shall be accepted in lieu of the penalty. Unless such penalty be enforced and the aggressor be made to feel the weight of punishment, there will not be due respect for the union nor due feeling of responsibility for the crime. This is all-important. It is absolutely essential that the penalty be imposed.

As to the efficacy of boycott: Carried to completion this means starvation. And as a corrective penalty it has many advantages. It is calm, cool, legal. War is passionate,* revengeful, insane. A boycott would be similar to the just sentence of a court of law. War is frequently equivalent to the angry, unreasoning blow struck in defiance of justice and right because of wrong or selfish ambitions.

The subjugation or punishment of a nation by boycott would leave no sting of revenge, one of the most fruitful causes of war. If imposed by the decree of the Congress of Nations, such a boycott would be approved after due time even by the nation penalized. It may be objected that a boycott imposes undeserved suffering on women and children. That is inevitable; and would be one of the penalties resulting from breaking the terms of union. It would act as a restraint rather than otherwise.

Unless each nation entering the union solemnly agreed and covenanted to sustain such a boycott when duly declared by the Congress, the union could not endure. It would have no force to execute its decisions in emergencies. But the honest and full acceptance of the boycott principle would supply the power needed to make the decisions of the Congress effective, and an international army and navy would make the boycott a stern reality rather than a questionable theory. An international army and navy would be needed and would be found advisable as a constant assurance of effective boycott. The burden of an international army and navy would be trifling as compared with the present costs to each nation for maintaining its armed forces.

The terms of such a union might not be acceptable to some of the more backward nations because the advantages of a union as described might not at first strongly appeal to them because they are backward nations. In such an event it would not be wise to urge their entrance to the union until its success had been established. It would mean a better promise of success for only those nations to undertake the enterprise at first which are in full sympathy with the purposes of the compact and which are sufficiently advanced to appreciate the working forces of brotherhood and good live that powerful nations today and those justly termed "advanced nations" are of such a mind. With these peoples firmly cemented together by the terms of the union, the peace of the world would be assured for generations to come.

The president of the United States of the World would be elected for a long term of years, perhaps for life or until sickness, disability, or sufficient cause for the election of a new president should intervene. The election of the president would be decided in the same manner as that of our President. This would insure to each voter his or her part and responsibility in the union. The vice-president and other officers would be appointed the same as in our country. The president

would select his cabinet from the statesmen of the nations represented, men noted for their broad vision and fitness as advisors in national affairs, men in whom the president could feel confidence because of their accomplishments in matters international. The Congress would be composed of Senate and House of Representatives, elected like our nation, and whose functions would be similar. A Supreme Court of the Nations would be needed to interpret the application of the Constitution to such international problems as would arise from time to time. Many of the departments found necessary for our government would in like manner be suited to the world government. The international appointments to office would be held for a long term of years. The frequent elections which are found necessary and advisable in our country because partisan of feeling and because of other similar reasons would not be necessary in the world covenant. A Congress thus appointed and in this manner governing would be clear, definite and positive. If there were failures to carry out the terms of the union, individuals would be directly responsible. If sudden causes of war should arise and the Congress of Nations did not take quick action to enforce the obligations of peace those individuals in positions of authority would be directly responsible and of necessity would have to give a reason for their failure to execute the responsibilities of their office. The union therefore would possess both power and responsibility. In case of failure to function in emergencies, the fault could be directly placed on individuals and their removal from office would be clearly indicated.

The expense of operation for the government would be equably assessed upon the members of the union according to the wealth, population, and ability of each to contribute.

"There is a tide in the affairs of men which, taken at the flood, leads on to fortune." Now is the high

tide of our country's opportunity. Never before in the history of nations has there been such a strong, almost overwhelming, tendency toward union. Perhaps never again will there be such an urgent and clear indication for one nation to fulfill its high destiny, that of establishing the brotherhood and good will of the nations through union of them all. Are we great enough, brave enough, of a faith deep enough for the high endeavor? On our coinage is stamped the legend, "In God We Trust." Our trust has been justified in the past. He has never failed us. Through our times of stress and danger, in the darkness as in the sunlight, we have followed the pathway of His guiding to our present high estate. Now the supreme crisis of our destiny is before us. There should be no faltering, but with vision undimmed and with judgment unclouded by either fear or haste, let us steadfastly pursue the course clearly indicated, confident in the assurance that the Prince of Peace will Himself bless our efforts for a peace among the nations that shall endure until time is merged into eternity.